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THREEPENCE.

Self-Emancipation.

"'Tis Life whereof our nerves are scant,
Richer and fuller Life we want."

"Life more abundant" is to-day the inarticulate cry of a vast multitude of men and women who are weary of physical sickness, mental limitation, and spiritual disappointment; and many of these, energised by new hope and aspiration, are earnestly working their way towards better vital conditions, more extensive knowledge, and a richer and happier experience.



From the gloom and shadow of the valley-existence, where the mire of ignorance, physical disability, and chronic helplessness clogs the

footsteps and makes the lot of the earthly pilgrim a sorry one, they are climbing upwards by persistent effort to the highlands of Health, Understanding and Happiness. For through the mists of prevalent illusion and traditional error they have seen glimpses of the light of Truth concerning the true science of life, and have become convinced that beyond their present standing ground there is a plane of experience where sunshine abounds, the horizon is wide, and a goodly prospect awaits them.

Many time-honoured but false ideas are becoming obsolete, and thousands of souls now realize that disease is *avoidable* and should not be regarded as the common heritage of mankind; that old age need not bring decrepitude and pain; that all may aspire to become centenarians; that death (laying aside) of the outworn physical body is but incidental in our long pilgrimage, and need not be dreaded; that the powers and

possibilities of the higher Self are not to be measured by those of the physical instrument it uses temporarily; and that our destiny is determined by our own volition, attitude and effort, rather than by external forces and present mundane circumstance.

And consequently there is a general tendency, which is full of promise for this and the coming generations, to reach out after a higher and more comprehensive culture, a fuller life and a loftier attainment.

Self-Culture.

be obtained.

Some are concentrating their energies upon *physical* culture, and are, by hygienic living, systematic and regular exercise, and abstinence from undesirable, lifeless, or poisonous foods, building for themselves rejuvenated and regenerated bodies that are almost impervious to disease germs, overflowing with vital energy, and more truly capable of expressing on the physical plane the life and the spirit of the real Ego.

Others are devoting themselves almost exclusively to *mental* culture, believing that the mind can dominate and transform the body, and that intellectual science and mental therapeutics will suffice to lift them to a higher sphere of experience and enjoyment.

And again, there are still others who place their reliance upon *spiritual* development, and who by self-discipline, prayer, fasting, concentration, spiritual communion, and altruistic service, hope to win their way to the transcendent life.

The representatives of these various phases of regenerative effort constitute an advancing host of considerable magnitude, and great results will accrue both to themselves and to our Race through their progressive movement towards Freedom and a higher life.

But it would be well if we could all realize that our Self-culture, if it is to be complete and to yield the greatest possible reward, must be *comprehensive* and *well balanced*, and must include that of the *body, mind* and *soul*.

The muscles exemplified by a Sandow are of but little value if the mind of their possessor is like an

unweeded and unstocked garden, and his soul is mean and selfish.

The mind of a Herbert Spencer is powerless to bring happiness if chronic dyspepsia, gout, irritability, or feebleness afflict the philosopher—and no amount of mental ‘affirmations’ or ‘denials’ will silence the clamourings and protests of an outraged stomach and a maltreated body.

And the saintliness even of a Thomas à Kempis will be much discounted if the body of the saint happens to be unhealthy, and his mental outlook narrow, distorted, and characterised by extreme ignorance.

Thus it is obvious that an ‘all-round’ type of development and culture is desirable and necessary if we are to succeed in emancipating ourselves from inherited bondage to unhygienic thoughts and habits, and from characteristics that appertain to the elementary stages of spiritual evolution.

Significant Examples. Object lessons concerning the wonderful possibilities of physical self-amendment are becoming quite numerous, and each additional example of this up-grade philosophy is of untold value as a source of encouragement to others.

Amongst the Members and friends of The Order of the Golden Age there are many who, although more than seventy, eighty, and even ninety years of age, are still active and vigorous. One of these affirms that for over sixty years he did not have a headache or a day of illness, and he is now, at the age of ninety-one, still superintending a large business. Needless to say, he has, throughout this long period, lived on the fruits of the earth, and abstained from the products of the shambles.

Another, who came to see me quite recently, and who looked only a middle-aged man, said to me, “When I was fifty I looked seventy, and was afflicted with gout, a morbid growth, and general weakness, and I was seriously threatened with cancer. Now, although past seventy, I look fifty, as you may see; my gout and other troubles are all gone and I am well, active and happy. And this I owe, not to medical or surgical treatment, but solely to hygienic living and the adoption of natural diet.”

Many such living examples of self-amendment, and of self-emancipation as the result, are known to me; and my own experience enables me to confirm their testimony. And in view of the vast amount of suffering, pain and physical degeneration that is apparent around us, I feel that it is both the privilege and the duty of all who know the remedial effects of the simple and natural life, and of hygienic culture, to exalt this great ideal of Physical Salvation *by natural means* as a present way of deliverance from affliction for our sorrowful Race.

For not only will multitudes of sufferers be thus enabled to escape from the bondage of pain and disease, but still greater multitudes will be helped by right living, by abstinence from death-laden flesh food, and by obedience to God's Laws of Health, to prevent such ills coming upon themselves and their children.

Not by the cruel vivisection of animals, nor by the giving of vast sums of money to provide large fees and emoluments for dollar-worshipping physiologists, in payment for such wonderful but wicked experiments as the transplanting of the kidneys of dogs and monkeys (as now advertised by the Vivisection Cult), will human

beings who have transgressed Nature's Laws be saved from the results of their wrong doing. The rational and only safe way of escape for us all—the only real ‘preventive medicine’—is to return to a healthful way of living, to eat pure and simple food, to breathe pure air, and to exercise our bodies by regular and daily activity.

And when such natural methods of cure come to be generally adopted, Vivisection will be found to be superfluous, and vivisectioners will probably be regarded as moral lunatics; a large percentage of our medical men will find their present occupation almost gone, and will have to become Doctors (teachers) of Hygiene; our hospitals will cease to be crowded; and the dread of the surgeon's knife, which now overshadows so many lives and homes, will be to a great extent removed.

The Need for Mental Culture.

We are naturally inclined to forget that the small sphere of thought in which we individually dwell probably has a similar relationship to the cosmic realm of Truth that a village has to the whole of our universe. Some of us even bear a mental resemblance to the old cottager, who, when she climbed for the first time to the top of one of the hills surrounding her small hamlet, remarked that she “had no idea that the world was so large.”

We are also in danger of neglecting the admonition “With all thy getting, get Wisdom”; and many of us suffer from chronic spiritual indolence which causes us to rest content with the little we know and the small progress we have made.

Continued bondage to erroneous beliefs is thus our portion, and we fail to apprehend our mental and spiritual poverty, and our need of culture, until our time of present opportunity is well nigh past. And we suffer loss because we do not pause and take stock of ourselves and discover where we are—and thus learn that the years which remain to us may be utilised more worthily for the accomplishment of the real business of this life on earth.

Those who move about the world with observant eyes realize how many men and women there are who have passed middle age, yet whose minds might be compared to a barren wilderness; whose moral thews and sinews are weak through lack of training and discipline; whose eyes are blind to spiritual facts and verities; whose ears are deaf to spiritual sounds; and whose hearts are filled with fear concerning almost all the possibilities of the future except just those things which they *should* fear, namely, neglect in doing the Divine Will, ignorance of Truth and Spiritual Law, and failure to attain that *real* life and that ennobled character which it is the purpose of God that they should reach and acquire.

The Art of living is probably the most neglected of all the arts—for most human souls *drift* through life without any definite end in view or any clearly visualised objective. Like the flotsam and jetsam on the tidal current they thoughtlessly float along, the sport of every passing wind and circumstance; and even when some heaven-sent breeze reaches them, that would bear them towards the peaceful haven of spiritual liberty and realization they often have scarcely energy or understanding enough to respond and to avail themselves of its aid.

Yet the wealth of God's universe has been prepared for those who can win their way to its possession. The boundless realm of artistic and spiritual sensation, with all its treasures and sources of delight, is open to the soul that can develop the faculty of responsive vibration; the music of the spheres is ever swelling for those whose ears are sensitive to the inspiring harmonies of Heaven; the artists of the eternal world are ever producing pictures of entrancing beauty for those whose eyes can see them; and spiritual experiences, mystic and wonderful, and that can satisfy the soul's deepest longing and need, await those who press forward towards the higher planes of thought and consciousness.

It may be true that "Ignorance is bliss" under certain circumstances, but the popular aphorism does not apply in the case of the understanding or non-understanding of those natural and spiritual Laws which determine the weal or woe of human souls.

For such lack of knowledge generally results in hard knocks against spiritual stone walls; in scars resulting from soul-wounds; in the besmirching of soul-garments that might have remained undefiled and beautiful; and in the stern teachings and chastisements of the inexorable teacher Experience—to whose school and discipline every soul must be consigned who will not seek after wisdom or receive helpful counsel and instruction.

And such wisdom cannot be gained by those who do not realize its attainment to be needful and possible, or put forth any effort to apprehend Truth by patient investigation, thoughtful study, and timely reflection. The gift for which Solomon prayed—a wise and understanding heart—cannot be arbitrarily and suddenly given to any human soul; for it is of such a nature that it must be earned and won by long continued aspiration and constant endeavour.

Spiritual Illumination.

Every human soul stands in need of Revelation and Illumination. And we are much indebted to those who dwell in higher spheres for the unveiling of Truth and for spiritual guidance and help. But very few of us realize our mental and visual limitations or put ourselves into that receptive attitude which makes revelation of Truth possible.

The more one knows of the real verities of life and of the operation of Spiritual Law, the more one aspires to know; and there is a depth of meaning in those words of the Master, "To him that *hath* shall be given, and he shall have abundantly." The difficulty lies in bringing about the soul's initial realization of its ignorance, and of the necessity of putting forth earnest and continuous effort to reach a higher plane.

Our need of revelation is as great to-day as at any time in the past; for there are multitudes who are spell-bound by the dominance of the elementary and materialistic ideas which are still so prevalent among us.

And many indeed are they who are being swept on towards shipwreck of soul and spiritual catastrophe by the swift tide of earthly and sensual illusion. To these must come some illuminative flash from Heaven if their downward course is to be arrested.

So enthralled are many of us by popular religious misconceptions and delusions that we actively hinder

clearer light from reaching us by our unreasoning prejudices and our slavish subservience to conventional authority and letter-worship. And consequently the invisible Helpers who would gladly lead us to some Mount of Vision whence we might obtain a wider view of the inheritance of the Children of God, are baffled in their beneficent efforts to uplift and spiritualise us.

But if we can only realize our need of culture and illumination, and seek after the same, this disposition will in itself become a source of attraction, and will help to establish conditions which are requisite in order that spiritual truth may be revealed to us.

Alas, how many of us are in that condition which was described by the Revealer of Nazareth when He said to his followers: "I have many things to say unto you, but ye cannot receive them now!" And how great is the loss which we suffer through sheer inability to receive the good things which God is waiting to bestow!

But we can all do something to remove the barriers which hinder the inflow of spiritual illumination to our souls. We can *aspire* and we can *pray*; we can knock earnestly and persistently at the door of the Temple; we can wash our soul garments in the waters of individual atonement, and purify character by subjugation of our lower mortal nature.

We can put aside our prejudices and our letter-worship, and can listen with open minds and attentive ears to those messages which have been delivered by God's prophets throughout the Ages, and in every land.

And, if we do so, we shall be surprised to find what a bounteous stream of teaching and revelation has been poured forth from the Christ-sphere, for the healing of the nations and in order that the spiritual progress of our race may be carried on to its consummation.

And the glad thought may dawn upon our minds that it is even our privilege to share in the Great Work; to be used as instruments by the Divine Worker; and to participate in the labour, the sorrow, the triumph and the joy, of those elect ones who have been called to tread the Path that leads to Christ-hood, and commissioned to clear the way for the coming Kingdom of God.

If we make spiritual culture and the emancipation of ourselves and others our chief ideals, and seek in a practical manner to work for the highest ends, we shall soon find our mental horizon undergoing much extension, and our lives becoming more fruitful. Some great Cause will claim our service and give us opportunity to deny ourselves daily as disciples of the Christ.

The following of such a purpose will rapidly produce a change for the better in our lot and aid us in finding emancipation from the dominance of the lower self. And thus may we, in our humble way, tread in the footsteps of the great Emancipator, who having won the Freedom of the Kingdom of Heaven for Himself, ever lives to aid those who are still struggling against adverse human conditions and the temptations which form a necessary part of our earthly discipline.

Such experience and joy is our destiny; unseen hands are beckoning us towards the over-coming life; and sympathetic Helpers are doing what they can to aid us to apprehend the things which belong to our peace and to press forward along the path that leads to Liberty on all planes.

Sidney H. Beard.

The Bible and Flesh-Eating.

There are many worthy Christians in the world to-day who regard the Bible as a sort of divinely appointed city of refuge, to which they may flee at sundry inconvenient seasons. However much they may ignore the Bible in ordinary affairs, they promptly fall back upon it when pursued by some avenger of distorted truth or murdered reason, and, entrenched behind its sixty-six ramparts, prepare to launch upon the pursuer's head a fusillade of texts.



No serious objection to this procedure would be raised by those who are striving only to know and do God's will, were it not that by such usage the Bible is inevitably dragged down to the level of a mere dictionary

of quotations, and forced to sanction acts and habits for which reason, justice and common-sense can find neither authority nor necessity.

When a man can find nothing save custom and convention to justify his action, and thereupon seeks to support his position by quoting sentences from a collection of writings which he tries to put beyond criticism by calling "God's Word," it is likely his only concern is to avoid using the reason God has given him, and to excuse himself from the trouble of making any changes in his manners or morals. With such an one the question is not—"Am I doing right or wrong in this?" but—"Where shall I find something to justify me going on as I have been doing?" and he who hunts for vindication of that sort has generally no difficulty in finding it—to his own satisfaction.

The readiness with which many a Christian repairs to his city of refuge is very marked in his attitude towards the great subject of Food Reform. Like a mighty flood the purifying waters of this Movement are sweeping over the land, bidding fair to drown out the refugee if he will not learn to travel on and with them; yet still he hops from pinnacle to pinnacle, finding ever some more attenuated text or passage to hurl at the advancing waves, with an energy worthy of a much better cause than the defence of carnivorousness.

Science unhesitatingly affirms man's strictly *frugivorous* nature and constitution; History asserts his food to have been the fruits of the earth, and testifies to the efficiency and preponderance of his non flesh-eating ancestors and contemporaries; Ethics point to the immorality of depriving sentient beings of life without the slightest necessity therefor; Art is not found in the shambles; Hygiene dwells far from the putrefaction of undestroyed corpses; Economics, whether political or domestic, have nothing to say in favour of pastoralism and butchers' meat; Humanity denounces the pitiless cruelty and degradation of all that is implied in butchery; and strange and terrible would it be if Religion championed a practice which all these former principles united in condemning.

The biblical apologist for flesh-eating should take heed lest such action discredit not only himself but his authority, in the eyes of those who look upon Religion as the harmony of life.

It is only when we follow such a defender of carnality into his citadel that we find how great is his determination to vindicate his habits, how small his aspiration to enter into the spirit of all truth. The Bible does not expressly prohibit flesh-eating, and in many places it *apparently* sanctions and encourages that practice. "Therefore," says the bibliolater, "God and the Bible are with me!" and he sits down to his burnt beef with a good conscience. But he does not stop to reflect that there are many other reprehensible practices which the Bible does not denounce or even mention at all, yet which every sane individual knows to be morally indefensible.

The Bible does not forbid slavery; indeed during the anti-slavery struggle in America many "divines" found texts on which to base sermons supporting the slave trade.

It does not forbid War; and so the clergy were ready to eulogise the South African war, and can formally bless armies, guns and battleships.

It does not forbid Vivisection; which accordingly finds advocates among Church dignitaries, and no opposition from the Church generally.

It does not forbid intemperance, gambling, opium-smoking, prostitution, bull-fighting, sweated industries, and many other social diseases of the day. Yet every person possessed of a head to think and a heart to feel knows that these things are inexcusable and wicked.

The point is, that although the Bible may seem to be silent about some of the evils which were practically non-existent when it was written (and this should be noted with regard to the growth of the flesh traffic), and may appear to condone quite as frequently as condemn other barbarities, this is only the result of a superficial and illogical reading and apprehension of its message.

Its plan and purpose is not to enumerate a list of specific sins which have been, are being, or *may come to be* committed, and then pronounce judgment upon them, but to lay down certain *principles* and *truths* whose actual adoption would make all such sins impossible.

The most hardened literalist will hardly controvert this, and be left to explain many passages wherein God appears to actually commend iniquity. So, then, although the Bible does not directly inveigh against the use of flesh food by mankind generally, it is scarcely wise to infer from this that flesh-eating is a good and God-ordained custom.

In considering what the Bible really teaches regarding such a practice as Carnivorism, it is not necessary to spend much time over the Old Testament writings. They are admittedly a prologue to the story of the Gospels, and of themselves do not furnish an absolutely satisfactory system of ethics; but one or two points may be noted in passing.

If read in the orthodox manner, they present us with the history of a people who are journeying from the darkness of materiality into the light of liberty and righteousness. It is the evolution of a nation who are at first in sore bondage to the senses, requiring

elaborate ceremonial rites, and a sacrificial system which might fairly strike the casual reader as being brutal in the extreme. Gradually as centuries of struggle and experience pass over them they come to learn that God has no actual pleasure in burnt offerings and animal sacrifices; that the only sacrifice He delights in is the sacrifice of the lower animal nature to the higher self; that the choicest offering to lay on His altar is a cleansed and humble heart.

Surely, among the most elementary of the sensual lusts to be uprooted in this journey towards a spiritual Canaan, the lust for flesh and blood ought to find prominent place. The victims of this sacrificial system are numbered by hundreds of millions yearly; its priesthood are degraded below the level of the beasts they slaughter; and the people to whom they minister are branded with animality and blood-thirstiness as the result of their unlawful appetites.



Not incongruous in the semi-barbaric days of the Old Testament, Carnivorism is, and to-day, after nineteen centuries of the gospel of Christ, an astonishing and hideous anomaly. Passing over the obviously higher tone in the message of such an advocate of humanitarianism as Isaiah, and many of the later prophets, and the indication this gives us of the rousing of public conscience and the growth of national morality, we may come at once to the New Testament and the life and teaching it enshrines.

Whatever may be the differences of opinion concerning the nature of Christ, there is no doubt that He represents for most of us the type of perfected humanity, and gives to our world a standard of life and thought that it is not likely to find insufficient or to outgrow. And so the crucial question presents itself as to what Christ would have us do in this matter of feeding on our slaughtered fellow creatures.

Can it be imagined for one moment that He, the personification of love, pity, and purity, could stand with uplifted pole-axe before the frantic ox, or wield the knife upon the dazed lamb? The thought is monstrous; but is it any less dreadful to think of Him as doing these deeds by proxy, and being one for whom axe and knife dripped gore?

Remembering that flesh food is absolutely unnecessary to support life, and that we have historical evidence of the existence in Christ's time of communities of men who were pledged not to pollute their lips with flesh and blood, it is nothing short of blasphemy to instance Christ as upholding butchery and carnivorism, and thus sanction impurity and cruelty.

It will be said that He ate *fish*, but supposing that He did, there is a great gulf fixed between the eating of net-caught fish and the bloody massacre of delicately organised and sentient *animals*; it is not fish-eating but flesh-eating that we protest against.

It may also be suggested that He ate the paschal lamb, but John's Gospel makes it clear that the supper with the disciples took place on the evening of the day before the Passover, the day of unleavened bread. In this connection it may be pointed out that as Christ himself was the realization of all the symbolical feasts of the Passover there would be no necessity for his perpetuating a rite of which He was the completion and

fulfilment. No atom of evidence exists to show that the flesh of slaughtered animal ever passed His stainless lips, and His every word and action was in active opposition to the spirit of savage sensuality which makes flesh-eating possible.

Few even of the official exponents of sacred history are aware that the early church historians, Eusebius, Clement of Alexandria, Hegesippus, and Augustine clearly record that Matthew, James the Apostle, and James the brother of Jesus, were strict abstainers from flesh-food; and that there is also ground for believing that Thomas was of the same persuasion. To these may be added on his own confession, the Apostle Peter; while the account we have of John the Baptist does not suggest that he was one for whom the butcher plied his ghastly trade. We are fairly entitled to ask if the Master actually came behind his own disciples in the living of a pure and merciful life.*

It is at this stage that the carnivorous Bible-reader falls back upon his ally—Paul. Perhaps owing to its greater elasticity the doctrine of Paul has more attraction for some Christians than the teaching of Christ, but an impartial consideration of the writings attributed to him will show that Paul the Pharisee often writes under the signature of Paul the servant of Christ. A man who could at one time say,—“Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend,” and at another,—“Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake,” must evidently be accepted as a spiritual guide with some discrimination. The desire to be all things to all men in order to save some, is heroic, but if it leads a man into himself committing the very sins from which he wishes to save others it is plainly enthusiasm run to seed.

However valuable Paul's writings may be as a basis for *theological disquisitions*, we must give first place to the precepts and example of Christ in questions concerning *the conduct of life*. Christ's teaching and influence are wholly against the practice of carnivorism, Paul apparently tries to defend it,—under which flag shall we take our stand?

The day seems yet far distant when the professed followers of Christ will realize that in such sayings as —“Blessed are the merciful: for they shall obtain mercy,” and—“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,” is comprehended a love and compassion so vast as to preclude their limitation to the merely human kingdom. Not till the scales of pride and selfishness have fallen from our eyes will we discern the full significance of that injunction,—“Thou shalt not kill.”



The Teaching of the Fathers. It is reasonable to suppose that the men who lived nearest to the time of Christ would have the clearest conception of what the Christian's attitude to such a matter as flesh-eating ought to be. Living as it were in the immediate afterglow of His presence, ere yet the mists of sectarianism and prejudice had risen round His figure, they would have almost first-hand

* “Matthew, the Apostle, lived upon seeds, and hard-shelled fruits, and other vegetables, without touching flesh.”—Clement of Alexandria.—(*Paedagogus*, ii, 1.) Eusebius (*Ecclesiast. Hist.* vi, ii, iii), quotes Hegesippus as stating of James, the first head of the Christian Community, that “he never ate animal food.” Augustine (*Ad Faustum*, xxi, iii), repeats this assertion, and also states that “James, the brother of the Lord, lived upon seeds and vegetables, never tasting flesh or wine.”—*“Jacobus frater Domini, seminibus et oleis usus est, non carne nec vino.”*

knowledge upon many of the questions which later historians could only answer by tradition and speculation. And so when we turn to the writings of the early Christian fathers of the first four centuries, it is refreshing—for the non-carnivorous reader—to find how strongly the finest minds of that time denounced the barbarous custom of desecrating the Temple of the Holy Spirit with decaying flesh.

Tertullian, Basil, Clemens Alexandrinus, John Chrysostom, Jerome, Origen, Marcion and Callistratus, with the sects of the Encratites, Ebionites, Nazarenes, Therapeutae and Essenes, representing various schools of thought, all held up abstinence from flesh-food as essential to and characteristic of the true follower of Christ. Space can only be found for two quotations, but these are representative of the whole body of testimony. John Chrysostom drew this picture of men who were fitting themselves for the Christian ministry:—

"No streams of blood are among them; no butchering and cutting up of flesh; no dainty cookery; no heaviness of head. Nor are there horrible smells of flesh-meats among them, or disagreeable fumes from the kitchen. No tumult or disturbance and wearisome clamours, but bread and water.....If, however, they may desire to feast more sumptuously, the sumptuousness consists in fruits, and their pleasure in these is greater than at royal tables." (Homily 79, on Matthew 22, 1 to 14.)

From which it would appear that Chrysostom would be regarded as a disturber of the peace of Israel to-day, if he were an Archbishop, or the Principal of a theological college. Hear also that famous theologian of the second century, Tertullian, in his indictment of the Christian flesh eater of his day, and ours:—

"It is in the cooking pots that your love is inflamed—it is in the kitchen that your faith grows fervid—it is in the flesh dishes that all your hope lies hid. . . . Who is held in so much esteem with you as the frequent giver of dinners, as the sumptuous entertainer. . . . Consistently do you men of flesh reject the things of the Spirit? But if your prophets are complacent toward such persons, they are not my prophets." (De Jejuniis: Adversus Psychios, ch. 17)

Evidently there were blind leaders of the blind within the church then as now; so-called spiritual guides indifferent to the fact that no man whose hands are stained with blood, and who is not self-controlled and compassionate, can enter within the veil.

Were it not sadly significant of spiritual atrophy it would be amusing to note the desperate shifts made by the biblicist to sanction as by divine authority the mingled murder, degradation and sensuality of flesh-eating. Beginning with Noah and ending with Paul, he ransacks the Bible for instances of approved carnivorousism. God "blesses" Noah and delivers every moving thing into his hand to be meat for him, in a passage which does not suggest a very cheerful state of things generally; but shows, indeed, the fear, cruelty and vindictiveness which fitly accompany carnivorousism.

The Israelites clamour for flesh food and quails are given them; but while the flesh was yet between their teeth, ere it was yet chewed, the wrath of God was kindled against them and He smote them with a very great plague,—an even quicker judgment than results to-day from eating tuberculous pork or vaccinated veal.

Gideon offers a young kid to his mysterious visitants, but instead of being eaten it is consumed with fire; which was very much the best thing that could have happened to it, and an excellent lesson for Gideon.

And so on, until the New Testament, where great capital is made out of the fish eating therein mentioned,

the defendant being rather disconcerted when told to stick to fish eating if he chooses, but to discriminate between a fish and an ox.

Christ's having ridden upon an ass, and the incident of the Gadarean swine, are instanced as showing the Christian's authority over the animal kingdom, which none would controvert if that authority were used only as Christ used it.

Peter's dream upon the house-top is often, by a curious irony, brought forward as supporting carnivorousism, in which case one can only reflect that animal food is not conducive to acumen, and that the flesh abstaining Peter might well exclaim,—*"Save me from my friends."* For the narrative makes it very plain that Peter refused the seemingly angelic invitation to eat the quadrupeds, reptiles and birds offered him, *because* he had *never* eaten anything defiled or impure.

With many such sophisms does the flesh-eating Christian seek to justify a loathsome and un-Christlike custom, opposed to all genuine humanity, justice and reason, and viewed with disgust by the more enlightened worshippers of God everywhere. With the hammer of bigotry and the nail of selfishness, he fastens a text of scripture to the blood spattered walls of the slaughter house and goes on his way rejoicing.

An Appeal to Reason.

Surely a dispassionate reading of the Bible will show that the food of man "unfallen" was free from the taint of slaughter, that the food of man "regenerate" will certainly not include flesh and blood, and that we are meant to fit ourselves here and now for the latter state by all means open to us. This is why we, who know how easily and happily life may be lived without the products of the shambles, come forward and invite our brothers and sisters to take this elementary but most necessary step towards the attainment of individual and collective regeneration, and the bringing in of God's Kingdom upon Earth.

In conclusion it may be pointed out that we only turn to the Bible to demonstrate the validity of our arguments because of the action of those who quote the Bible as being in opposition to the principles of Humane Dietetics. The Bible is not in opposition to any Movement that makes for purity, pity, love, humanity,—in a word, for Christlikeness; and it is for the practical manifestation of these qualities in daily life that we are pleading.

Is the Bible reader to be the *last* to quit this veritable lust of the flesh and live as befits a brother or Christ and a son of God? Does the same Bible and the same Christ serve for Archbishop and slaughterman, for lady-communicant and the "gut-girl" of the slaughter house?

Let the professing Christian go and see his delegates at their horrid work before he answers these questions. Why should he shrink from entering a slaughter house more than from visiting a grain mill or fruit farm, if he can lean upon the written word of God for his much needed support?

The practice of flesh-eating does not stand or fall by what is said about it in any book, whatever its authorship, antiquity or weight. Profound moral and spiritual truth neither gains nor loses by what may be written about it, and appeals primarily to the soul of man.

The light that lighteth every man who cometh into the world is the supreme and final judge of truth; and at the bar of Reason, to be tried by the soul in the presence of her two witnesses, the Intellect and the Intuition, we can safely leave the carnivorous habit.

For as the Ages roll on, the civilisation of to-day becoming the barbarism of to-morrow, customs, conventions and immoralities appearing for a little and then vanishing away, it seems ever more immutably fixed that good actions bring happiness and bad actions bring misery, while truth, love, and disinterested good deeds are the only eternal verities of life.

And since misery, wrong, hatred and crime are all indelibly associated with butchery and carnivorousness, so these foul practices are doomed to utter extinction; while those for whom such evils festered must meet a just retribution.

Lord of all Life! in whom man and animal alike live and move and have their being, grant unto us, we beseech Thee, with the overcoming of fleshly lusts, the gradual dawning of a clearer vision—

"That in these masques and shadows we may see
Thy sacred way,
And by those hid ascents climb to that day
Which breaks from Thee,
Who art in all things, though invisibly."

Bertram McCrie.

This article is printed in artistic booklet form. Price One Penny net [rs. per doz., 6s. per hundred, post free]. Friends are invited to obtain copies and to lend or circulate them.

A Simple Ideal.

Whilst walking down a crowded city street the other day

I heard a little urchin to a comrade turn and say,
"Say, Chimmy, lemme tell yer I'd be happy as a clam,
If I only was de feller dat me mudder t'inks I am."

"She t'inks I am a wonder, an' she bets her little lad
Could never mix wit' nuttin' dat was ugly, mean or bad.
O, lots o' times I sit an' t'ink how nice 't would be, gee whiz!
If a feller wuz de feller dat his mudder t'inks he is."

Good friend, be yours a life of toil, or one of wealth and joy,
You perhaps can learn a lesson from this small unlettered boy,
Don't aim to be an earthly saint, with eyes fixed on a star,
Just try to be the fellow that your mother thinks you are.

W. S. Adkin.

SELF DISCIPLINE.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by a little exercise day by day. Let us each day do, as mere exercise of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The exercise may be very simple—dropping for a time an intensely interesting book at the most thrilling page of the story, jumping out of bed at the first moment of waking, walking home when one is perfectly able to do so, but when the temptation is to take a cab, talking to some disagreeable person, and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on a person's whole moral nature.

Grace M. Brown.

Interesting Facts.

Rev. Charles Sheldon (author of "In His Steps") is now a total abstainer from flesh-food and a public advocate of Food-Reform. He states:—

"I have the satisfaction of unusually good health, and the consciousness every day that so far as I am concerned, no man need work in an abattoir; and that the Beef Trust can get nothing out of me."

Lord Llangattock has accepted the appointment of Honorary Treasurer of the Lady Margaret Fruitarian Hospital, Bromley.

The Imports of Tinned Meats at the Albert Docks, London, are reported to have fallen from 24,000 cases in July, 1905, to nil in July, 1906.

Mr. Eustace Miles (the Tennis Champion) has again won the M.C.C. Gold Prize for Tennis by 3 sets to 0.

Mr. H. H. Agnew rode 196 miles in 12 hours on the Bath road on July 22nd, and also won the North London Cycling Club's Gold Medal.

Miss Rosa Symons rode from London to York on June 3rd in 16½ hours. On July 22nd she finished a ride of 1,860 miles (London to Land's End, thence to John O' Groats and back to London) in 14 days, 8 hours, 10 minutes, lowering the previous Record by 1 day, 13 hours.

On June 21st Mr. F. A. Knott won the Mile Scratch Race of the South London Harriers in 4 min. 28 secs. On July 7th he ran 4th in the A.A.A. Championship of England one mile race, in 4 mins. 26 secs., a performance that would have won 26 out of the last 42 annual races for the championship.

The above mentioned athletes are total abstainers from flesh-food.

A great Walking Race (100 kilometres) took place at Frankfurt on July 1st. Thirty-three competitors started (18 meat-eaters and 15 vegetarians). The Records for 50 and 75 kilometres were beaten, and of the first 8 men to arrive 7 were vegetarians, one of whom (Rath) walked an even tie with Wilhelm, the Champion of Germany, for 1st place. The 100 kilometres was covered in 11 hrs. 36 mins. 27 secs. The examining doctors declared that the vegetarians finished in better condition than the mixed feeders.

The improvement in the public health has been so remarkable since the Meat Packing Revelations were published, that a meeting of doctors was held at a large English seaport to discuss the alarming situation. The conclusion arrived at was that the Chicago Food Scare was responsible.

An Irish Centenarian, James Loughran, has just completed his 112th birthday. He attributes his longevity to an exclusive diet of porridge, potatoes and new milk.

A Parliamentary Bill to bring about the establishment of Public Abattoirs in place of private slaughter-houses has passed its second reading in the House of Lords.

General Booth did some good work for the Food Reform Cause during his recent motor tour by advocating the adoption of a meatless diet upon all suitable occasions.

The Temple of Love.

PART II.

There are, perhaps, a certain number of persons who, although they may have discovered in my preceding article a gleam of something more than

mere sentiment, will yet be inclined to think that the Love therein spoken of is but the flight of an imaginative or poetic temperament and a thing of no intrinsic value in practical life. Such people will perhaps feel that they, personally, are unable to enter into any such transcendent experience, and will be inclined to put forward the old and well-worn adage of "deeds, not words."

For these readers some more or less definite and rational outline as to a method whereby to attain to the Beatific State of Love may be of use; for although good deeds are better than good words, yet neither good deeds nor good words are in themselves any conclusive

evidence of the true Life of Love.

If a soul really loves, then good thoughts, words, and deeds will, by the operation of Spiritual Law naturally result. On the other hand, no amount of good thoughts, words, or deeds, will necessarily bring us Love. And it is the true life-work of man throughout countless years of evolution, to seek, find, and finally dwell in this Holy Sphere—the Temple of Love.

When men realize this it will appear as a sacrilege for people to laugh and joke about "being" in love when they are referring to the human entanglements which novelists more fittingly describe as "falling" in love.

If anyone were able to put himself, even in imagination, so that he felt himself to be at one with God, he would find that he was as the centre of a circle, and might be said to BE. He would find, however, that it was impossible for him to remain in this state of beatitude if he attempted to exclude any God-created thing from his love. The moment he did so exclude anything he would cease to feel at one with God.

Similarly if the process were to be reversed and anyone could for one moment, even in imagination, put himself into a position of complete love towards the whole of God's creation, freed from all self-will and self-love, he would find himself at the centre or at one with God. It is a case of gaining the circumference by means of the centre, or gaining the centre by means of the circumference.

An example of one such course is to be found in the man who gives himself to God, as revealed by Christ, and lives and tests his mode of life accordingly, ultimately arriving at the attainment of the Whole—the Beatific Vision. As an example of the other

course we sometimes see a man who, filled with an intense love towards his fellow-men, follows with rigorous determination such glimpses of the Truth as he can catch, and who consequently is ever progressing nearer and nearer to the Divine Light of Truth—gradually gaining the centre by means of the circumference.



The Light Within.

rest in God.

It is an excellent exercise in contemplation to hold oneself for a few moments daily in one or both of these two attitudes of mind, until the soul feels centred and at rest in God.

To enter into the inner sanctuary of the Soul, offering our entire being to God, and then to quietly direct our mind in love peace, and goodwill to the many individual souls who enter or have entered into our daily life (especially towards those to whom we are most inclined to harbour the opposite feelings) is an exercise that may well be recommended to all sincere followers of the Truth.

In such an attitude of mind the Soul may be compared to a circular lamp-wick, set alight by the divine Fire of the Spirit of Love. At first perhaps the wick only lights up in places. It must then be made to light up *all round*. Perhaps the flame is higher in one place than in another. Then this must be rectified until the flame is at an equal height at every point in the circumference. Finally, keeping this equality, the wick needs to be raised until, giving out its utmost capacity of light at all points in the circumference, it sheds its glorious rays in every direction throughout the Universe. *But on no account must it be allowed to smoke*, for this will mean that base earthly alloys have been allowed to enter in, grievously hindering the mighty work of the True Fire of Love.



The Child-Spirit.

In very truth wisdom is hid from the learned and revealed to babes. And the Ideal after which each one of us should strive if we wish to live the Life of Love is to journey through life with the soul of a little child. For of all the attributes which contribute to the formation of human character perhaps none are more necessary to those who aspire to follow in the steps of this most glorious Master than Simplicity, Purity, and Sincerity.

The man that surrounds himself with Vanity, and who dwells in the "Pride of Life," can have but little part in the Life of Love. In the heart that is not pure True Love can find no resting-place. Whilst few things tend to stifle the breath of Love more than the insincerity and pretence that form so striking a feature of our latter day life.

There is, however, one golden thread which will lead us safely through all the winding labyrinth of life's steep and slippery journey, one Golden Rule which will serve to keep our feet firmly planted upon the narrow highway that leads to Eternal Life. If we follow this Golden Rule we shall unfailingly find ourselves for ever progressing towards a wider and clearer horizon. Things which before seemed honourable and well worthy of attainment will now appear but trifling and of little moment; and things which before seemed mean and paltry will now begin to shine with a light that is altogether new and glorious. And the simple

rule of which we speak is this:—*View all things from the standpoint of the Love of God.*

Things which Hinder.

We shall almost invariably find that the Light of Love grows exceedingly dim in the souls of those who live in ostentatious pomp and circumstance. Such people cannot experience True Love because they cannot separate themselves from the vain and selfish desires which constitute a partition wall between Love and their Soul.

They do not realize that this barrier must needs be broken down before Love can shed his light upon their life. And it is partly on this account that it is easier for the proverbial camel to pass through the eye of a needle than for a rich man, surfeited with pomps and vanities, to enter into the Kingdom of Love. *For this is a Kingdom into which none can enter till they have driven out Pride from their hearts and attained to the true greatness of Humility.*

"A great desire having entered into St. Antoine's heart to understand the nature and conditions of the way to Heaven, wherein so little progress is made by many that seem to pretend to nothing else but how they may walk therein, he was one day wrapt in spirit, and looking round about, saw the whole world outspread with snares and gins. Whereupon he cried out amazedly: If such, Lord, be the passage to Heaven, who can ever attain thereunto? It was answered, Humility walks free through all the toyles which thou seest."

Now, hard though it be to rid ourselves of pride and self-conceit, yet how strange it appears, when we quietly review our position in the Universe, that we should even presume to be anything but humble. When we remember that our Earth (which we call "the whole wide world") is one of the smallest of the planets, and that we human beings are but as the dust of the field and of microscopical dimensions in proportion to such a planet as Jupiter; and when we remember that we can accomplish absolutely nothing, even in our own small way, except by the mercy and grace of the Love of God, how is it possible that we can still retain any pride whatsoever?

Or again, supposing that we consider ourselves apart from the great universe of God, and in view of the mutual relationship of mankind. Let us think of our souls as being similar to living glasses of water. In one God has placed a flower, in another He has placed a leaf, in another maybe He has placed only a twig. It is absurd for the glass holding the flower to think more highly of itself on account of the honour that has been extended to it. On the contrary, this honour should rather tend to make it exceedingly humble and determined to keep itself very clear and clean, constantly replenishing itself with the Water of Divine Grace so that the flowers may live and grow and bear much fruit.

Most foolish, then, are those people who are filled with pride and vanity on account of their ancestry, their friends, their wealth, or their attainments. Most foolish also is he who calls himself a self-made man; for he did not make either himself or those powers of industry and insight which enabled him to rise.

Therefore, since every good thing is a free gift from God, it is impossible for any wise person to be other

than of a humble heart; and to be filled with pride is to proclaim oneself a simpleton.

Perfect humility does not however imply any lack of confidence or belief in our powers; for although a man has nothing in himself whereof he can glory, yet he can do all things through the power of the Love of God. Through this self-same power let us then strive to offer up all our vain self-esteem and self-will in complete surrender and sacrifice to the Divine Glory and the Divine Will.

Let us determine to have nothing further to do with the vanity and pride of life, but rather to endeavour after that child-like simplicity and faith which alone can bring us Peace. And in cutting ourselves adrift from the extravagance, ostentation, and luxury of the present Age, and in determining to live upon the principles of Simplicity, Purity, and Sincerity, we shall find that we are breaking through the stifling clouds of materialism which have for so long a time shut out the Light of Love from our Souls.

The Kingdom of Love.

When we come to seriously consider the establishment of the Kingdom of Love upon Earth, we shall find that it will be founded upon the general recognition of the supreme Fatherhood of God, the universal Brotherhood of man, and the essential Kinship of all living souls. In the proportion that men realize and act upon these three principles so will be their progress towards the Divine Ideal of social Life.

And whilst the Science of True Philosophy will eventually show us, *through true thought*, the best way to further this Golden Era; so True Art will perhaps strike even more directly to the root of the matter and infuse into our hearts, *through true feeling*, the health-giving motions of Love, Peace, and Goodwill. For in spite of the quagmire into which the Art and Science of the day have fallen, it rests with these two powers—in their widest and truest significance—to help in establishing the Kingdom of Love upon earth, by awakening and maintaining that right attitude of heart and mind which are needed for the propagation of True Religion.

When we turn to consider what can be done to remedy the evils which so many centuries of wrong thinking and wrong feeling have brought upon us, it will appear that less depends upon national government and legislation than upon the attitude of individual hearts.

After all it is the people who fashion the laws, not the laws which fashion the people, and what we need is not so much new laws but a new race. New laws will necessarily follow. *We need men and women with God-like souls.*

The crying need of Christendom is that it should become *Christian*. We need a race with whom the Love of God is the ruling motive. We need hearts that overflow with love in place of hearts that overflow with greed. We can give up a great deal; but when it is a case of yielding up our material possessions then indeed we fight to the death, and the same difficulty which beset the rich young ruler in the gospel narrative besets the heart of modern Christendom.

It would, however, be of no use for the rich to indiscriminately hand over their wealth to the poor. For the latter have been shut out from enlightenment for so long a time that they would not know any more

than do most of the rich how to use it well and rightly. There is, however, a more excellent way, and this way is a further development in the Life of Love.

If in any well-brought-up Christian family there is one member who, owing to misfortune, is in great grief and distress of mind and body, it is not usually considered seemly, still less kind, for the other members of the family to pay no heed to him—to spend their time in enjoying themselves to the utmost of their capacity. In the same way, considering mankind, from the true Christian standpoint as one vast family; is it seemly that men and women who call themselves Christians should spend their lives in the pursuit of pleasure and vanity whilst thousands of their fellow-men are without even the primary essentials of proper living? As individual members of the vast human family, can we rightly surfeit ourselves with richness and grandeur whilst starvation and misery surround us upon every hand?

To take England alone, there is enough wealth in the country to provide all men with the primary essentials of proper living, and much more besides. And to carry this principle into every-day life, if all men and women who have means at their disposal were to abstain from spending a greater amount of money than that which would provide themselves and their immediate family with the real essentials of a healthy and cultured life, they would then each have a surplus that could be used in educating, housing, and starting in some useful occupation, those less fortunate than themselves. And there are sufficient wealthy Britishers to put an end to all the financial distress throughout the length and breadth of the land.

The question will naturally arise—"Why should they?" And the answer can be as readily given—"For the Love of God." St. John said "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Christian Socialism. Why, after all, should this be such an impracticable idea in a country that is nominally Christian? Such a proceeding would simply be the practical application of the Christian Faith which we as a nation profess, and a social principle upon which all the early Christians are said to have lived. And if in former days people had so acted, then the horrible contrasts of fabulous wealth in the hands of a few and abject poverty and distress in the lives of the many would not be existing at the present moment.

And then, again, there is no need, in such work as this, to wait for long and tedious parliamentary reforms; for such social reform is in the power of individuals. A race of really Christian men and women are needed who will help their less fortunate neighbours in the same way that one member of a family is expected to help another member. Such a Reformation as this would revolutionize the country. It would mean that a country that had hitherto been only nominally Christian had at length adopted the first principles of Christian Social Life. And is not this the message that artists, scientists and the Church need to preach?

In what better way can we begin to save souls from death than by taking some poor outcast, a young child, or even an entire family if our means will permit,

out of the slums into which they may have either drifted or been born, and setting them upon their feet in healthful surroundings and in the knowledge and Love of God?

And if all the rich folk who now spend any amount of money, and employ all manner of people to provide them with the mere vanities which they love, were to spend the same money in building proper houses for the poor, and were to employ capable people to organize and teach useful industries, untold good might be accomplished.

On the other hand it is difficult to believe that the money which is deliberately thrown about in keeping up a royal progress of vanity and pomp is being well spent, whilst our fellow-men are starving to death both in body and soul. And as Christian men and women we cannot live in a proud and luxurious manner without being to some extent responsible for the misery and want, the awful darkness and deprivation, and perhaps even the death and damnation of the poor.

If we do not take the trouble to strive to protect our own souls from ruin—and heaven forbid that we should not—let us at all events try to help those who are more shut out from enlightenment than ourselves. For although a great deal of poverty and misery may doubtless come from badness of heart and incapacity for work, yet this very incapacity is more often than not the outcome of utterly inadequate training and opportunity in early life.

Ideas such as these may appear to be somewhat revolutionary, but Christianity *is* revolutionary, or more properly, *Christianity is evolutionary*. And is it not perhaps because so many people hold a mere "belief" without any sincere endeavour to see what that belief entails in its practical application to life, that such ideas appear to be so impracticable? It is a fact that if the Christian Faith which England professes were to be put into practice by every living soul, there would be an end to all the misery, sin and difficulty with which we are surrounded.

We have tried long enough the old principles of caste and wealth; inordinate luxury and vanity for one class and overwhelming privations for the other; and in the past it has always resulted, sooner or later, in a reign of terror. Now that Christians are slowly beginning to re-learn what a practical application of their Faith really involves, the time is at hand for the Reign of Love.

But neither Rulers, Governments, nor Acts of Parliament—however useful they may be in dealing with the immediate difficulties brought about by the present unsatisfactory basis of Society—will ever succeed in establishing a Kingdom which is fundamentally opposed to Force. The Kingdom of Love will, and, indeed, only can be brought about *through the individual recognition of Christian truth* as applied to present day life. *In this alone is the True Socialism.*

Higher Education. The education which obtains in the schools of to-day is not, however, based upon the Love of God; and whilst our education is based upon a wrong principle, it is exceedingly difficult to make much headway.

Whilst boys are taught that the one thing needful is to "get on" they cannot be expected to realize that the one thing needful is Love. Whilst they are taught

to glory in war, or in cruel blood-sports that involve untold suffering to animals, we cannot be surprised that the slaughter of men and beasts is continually raging. Whilst they are taught to glory in victory over their fellows, whether in their work or in their games, we cannot wonder at the constant strife and competition which governs both commercial and professional life.

How, indeed, can we reasonably expect our boys and girls to develop fine characters when their souls are often nurtured upon principles which are fundamentally opposed to Christian Ideals? And whilst there are no doubt many teachers who do not work upon so thoroughly false a basis, it is to be feared that there are comparatively few who strive to make their pupils realize that the greatest thing in the world is the Love of God.

The hearts and minds of most children are being moulded into inaccurate human text-books; and young people are not taught to think. Nor are they sufficiently trained to look upon their life and work as a sacred and holy responsibility towards God and man.

And whilst the scientific side of education is astray, the customary ideals concerning Art are even more erroneous. Modern life is filled with songs, pictures, and novels that are calculated to awaken and foster corrupt and evil feelings.

Seeing, then, how little the Love of God enters into the daily life of this present Age, it behoves all faithful souls, when they hear the Divine Voice calling through the darksome watches of the Night, to arise and follow the path that leads to the light and glory of a New Day.

Only through the direct operation of the Holy Spirit of Love can we be led into the Way of Truth. And from the working of this mighty Power, as the fundamental principle in the life of each individual, True life will gradually spread in all directions, like the leaven, until the Kingdom of Love is established amongst us, with Christ as our only Ruler and King.

One day, as I was wrapt in spirit, I seemed to see my dear Lord standing by my side with a look of such intense love and sympathy upon His face that, like the saints of old, I cried aloud—"How long, how long, Oh Lord, before thy blessed Kingdom comes upon Earth? How long before we can go about in love and peace and trustfulness towards our fellow-men, freed from the exceeding harshness of the world? How long, dear Lord, how long?"

And as I finished speaking the Divine Eyes looked upon me with compassion, and the Divine Voice made answer—"My son, My Kingdom is not far hence. See that thou makest ready."

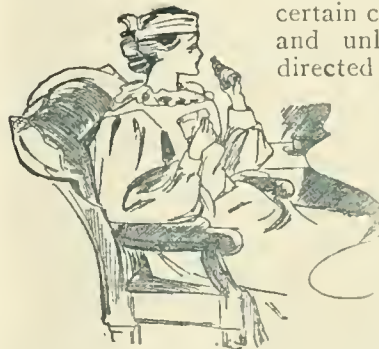
With these words the Vision departed. But those happy souls who have once been permitted to picture even some faint semblance of the unutterable peace and joy, which, through the continual realization of the Divine Presence, will prevail amongst the children of God when the Kingdom of Love is established upon Earth in accordance with Divine revelation and prophecy, must needs proclaim to their fellow-men the glorious things which they have seen and heard.

And blessed as may be the visions that are vouchsafed to some of us, yet "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Ernest Newlandsmith, A.R.A.M.

The True Cause of Physical Degeneracy.

I cannot but feel, as one of those who gave evidence before the Inter-Departmental Committee on Physical Degeneration, that unless one of the most important causes of the low condition of certain classes is better understood, and unless special attention is directed to this subject in the efforts of the proposed League, only very little will be accomplished.



A great deal is said under the heading, 'Objects of the League' about physical exercises, but little or nothing about that on which physical power depends—the

food of the people. Something is indeed said about supplying nutritious food in place of alcohol, but as wrong food is practically the underlying cause of all alcoholism, this obviously does not go far enough.

To my mind there is but one great cause; viz., *unnatural food*, and nearly all the other so-called causes are results of this; e.g., alcoholism is a result; laziness and stupidity are other results. Sir Lauder Brunton speaks of the carelessness, inertness, laziness, stupidity, and folly of the lower classes; and here again we have, but another result of wrong and unnatural food.

Since food is the basis of all physical power, and wrong food is at least the possible cause of many of our present diseases, miseries, and misfortunes, people will, I believe, begin to consider how many of our present miseries may possibly be removed in the future by proper and natural food. And Nature says in a way that there is no misunderstanding that man is a *frugivorous* and not a *carnivorous* animal.

Seventy-five per cent. of the most terrible diseases under which we suffer (they are not, in fact, diseases at all, but poisonings by unnatural food), our increasing insanity, our increasing cancer, our debility, and our deterioration, may be due not improbably to this neglect of Nature's teaching.

We can see, also, that this may give a very simple and complete explanation of the fact that all these deadly 'diseases,' this sorrow and suffering, have been increasing by leaps and bounds during the past thirty years, as we have tended to take ever more and more meat, with the other stimulants and poisons it has brought in its train, and have thus gone ever further and further along the wrong path. We are rapidly getting into a position from which, in the nature of things, there can be no return.

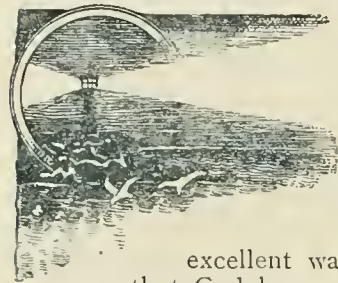
If anything is to be done for the physical improvement of our race, it will not be by attending to exercises and neglecting that from which muscle power is obtained; namely, food.

If alcoholism is to be conquered, it can be done only by attacking its cause. And the same for our ever-increasing mental, moral, and physical debility and decay; we must look and see that these things have a meaning and an explanation; that their increase is a result of a change in the national foods, which during the past thirty years has become so much more marked.

Dr. Alex. Haig, M.D., F.R.C.P. (*National Review*).

Editorial Notes.

Since our last issue the Humane Diet Movement has made great progress in all directions. And the day is not far distant when every



cultured and intelligent person in Great Britain, America and other progressive lands, will be forced to acknowledge that the Carnivorous habit is barbarous and unhygienic; that the cruelties inseparable from it are morally unjustifiable, and that it is a more excellent way to live on the purer food that God has so abundantly provided for our sustenance in the fruits of the earth and the products of the garden and dairy.

Books and journals, and newspaper articles are everywhere proclaiming the danger which attends the consumption of dead animals and the advantages of a purer and simpler diet.

Restaurants, Depots and Institutions, which emphasise the Humane Diet Ideal are being opened in a great number of localities, and thus is the way being made easy for the physical regeneration of our race by a return to a natural and healthy mode of living.

And as this good work makes headway it will be found that moral and spiritual upliftment is taking place simultaneously; that social evils are being removed; that our national life is being purified and ennobled; and that the sum total of suffering, disease, poverty, sin and sorrow is being lessened.

* * *

The Growth of Mercy. A leading article recently published in the "Daily Express" draws attention to the fact that Humane Sentiment is rapidly becoming more predominant, and that, in consequence, every form of barbarism and cruelty is being more persistently challenged. The Hurlingham Club has abandoned the cruel sport of pigeon shooting; cock fighting is now forbidden by Law, just as bull baiting and bear baiting were stamped out fifty years ago; the Royal Buck Hounds have been abolished, and thus a severe blow has been dealt at the practice of hunting tame deer; and many of our magistrates have recently used plain language in condemnation of the brutalities associated with rabbit coursing.

A Society has been formed for the suppression of steel traps; numerous Societies exist to bring about the abolition of Vivisection; and many Organisations are now combatting the inherent cruelty which seems to afflict mankind in these Christian countries of ours—where the idea that, although animals have *sentient nerves*, they have no *rights* or claims to humane and just treatment, has been allowed to develop unchecked by those who ought to have moulded the nation's thought in harmony with the Christian spirit.

Humane souls may well feel encouraged by these evidences of progress, and with renewed hope work on to hasten the Era of Kindness and Love which is destined to be ushered in upon Earth before many more generations have come and gone.

Food Reform in the Salvation Army.

The extent to which Humane Diet principles are spreading throughout the Salvation Army is evidenced by a statement made in the official organ of the Women's Social Work, *The Deliverer*. Referring to the visits which are being made by Major Helen Hudson to the various centres of activity, the Editor gives the following information:—

"One Warden writes: 'I am just sending you a line to tell you how much we all enjoyed Major Hudson's visit. She has completely converted the majority of us over to vegetarianism, and because the Officers are not taking meat, twenty-eight of the women will not eat it!'"

I anticipate that the time is not far distant when this vast Organization, with its six hundred and thirty Institutions and upwards of sixty Journals, will be wholly won over to our humane principles, and every Officer will be known as an apostle of the humane and hygienic life.

During the past ten years, thousands of our books, magazines and pamphlets have been widely distributed amongst the Staff and Field Officers. And recent events have shown that the seed thus sown is bearing an abundant harvest.

* * *

Our Growing Band of Workers.

During the past quarter I have received visits from many interesting and influential men and women from different parts of the world, and I am glad to be able to report that in many additional corners of the Earth our flag is being uplifted by the circulation of our humane literature on the part of additional pioneers. A clergyman is helping us to proclaim our message in the Solomon Islands; a distinguished philanthropist in Peru, who recently came to see me, is going to aid us to get a footing in that country; and in the Dutch West Indies, Fiji, Korea, Bolivia, and other lands, new centres of effort are being established.

One fact in connection with the visitors who come to see me has often impressed me. They nearly all express gratitude for the blessings that have come into their lives, or the encouragement and help they have received, through reading the literature of our Order, and also their determination to aid in the work of emancipating others from bondage to erroneous ideas concerning the art of living, and from the carnivorous habit which is so fruitful of sickness and affliction.

Nearly all of them are inspired by the humane sentiment which is the basis of our Movement, and manifest their resolve to labour for the world's upliftment to that plane where humaneness and spirituality predominate.

* * *

A Vegetarian Society for Canada.

I am glad to be able to report that 'The Vegetarian Society of Canada' has been founded in Montreal by some of our Members and friends, and that the inaugural Meetings have been attended with most gratifying success. A strong Committee has been formed consisting of Professor Henry Helsby, Miss Margaret Helsby, Mr. and Mrs. Moritz B. Boas, Mrs. Charlebois, and Mr. George Mills. Dr. D. B. A. Macbean and myself have been elected Honorary Presidents, Mr. Chas. Fyfe, President, and Miss Florence

Helsby (a Councillor of the O.G.A.), Vice-President, The Headquarters of the Society are established at at 296, Mountain Street, Montreal.

The motto of the Society is "The Union of all who love, in the service of all who suffer," and the workers interested (most of whom are either Members of the O.G.A., or those who have been induced to adopt the vegetarian régime through reading our literature), intend to carry on a vigorous campaign for the exaltation of our humane and hygienic ideals throughout the length and breadth of the Dominion. I invite all our readers who live in Canada to support this new organization and to aid the Committee by active co-operation.

* * *

A Fruitarian School for Boys.

A pressing need has existed for a long time for the establishment of first-class schools where the children of fruitarian parents can be properly catered for. I am glad, therefore, to learn that one of the Headmasters at Haileybury College (Mr. C. E. Falkner, B.A., Oxon), who has had eight years' experience at this well-known establishment, has announced his intention of immediately founding a Grammar School for boys (in which a judiciously chosen and liberal fruitarian diet will be provided) if sufficient support is promised him in connection with this undertaking.

He announces that a non-flesh diet will be the *rule* of the school instead of the *exception*, and that hygienic and physical training on scientific lines will form an important part of the curriculum. Classes will be held out of doors, or in corridors, as far as weather permits, and free and easy clothing will be encouraged. Full particulars can be obtained by writing to Mr. Falkner (at Haileybury), and I hope that many parents and guardians amongst our readers, who are in a position to do so, will take an interest in this proposal and do what they can to aid in its furtherance.

* * *

Ptomaine Poisoning.

Cases of sickness and death occurring through ptomaine poisoning, induced by the consumption of various kinds of flesh food are now becoming so common that it is difficult to understand why any *intelligent* members of the community should still be willing to run the risk of incurring such calamities.

At the annual meeting of the National Editorial Association at Indianapolis about fifty Editors partook of some ham sandwiches which formed part of the luncheon, and they were all soon afterwards taken very ill with ptomaine poisoning.

At the wedding of Miss Florrie Beach, of Blackburn, Staffordshire, nearly forty guests, and both the bride and bridegroom were prostrated through partaking of a joint of beef which was cooked two days before the wedding, and concerning which there was no suspicion of its being tainted.

Many cases of death resulting from a similar cause have been recently recorded in the daily newspapers, and we may safely assume that a much greater number of tragedies of this sort take place, although they fail to get reported and to attract public attention. Most of them are certified as deaths from enteritis, intestinal inflammation, appendicitis, etc., etc.

Our Comrades in Bombay.

The following letter received from one of our Members in Bombay, records some of the earnest and enterprising work which is being undertaken by our comrades in India, and the remarkable success which is attending their efforts. Their zeal in the exaltation of our humane ideals may well encourage our workers at home, and cause us to realize the bond of spiritual kinship which exists between us all, whether we happen to dwell in the East or in the West, when we are inspired by loyalty to a common Ideal, which has for its object the emancipation of our fellow-creatures, both human and sub-human, from needless suffering.

Dear Sir,—You will be pleased to learn that the cause of Vegetarianism is spreading far and wide in our city.

Some of the Parsee Vegetarians—especially the Members of The Order of the Golden Age—have taken upon themselves to organise Vegetarian dinners and gatherings.

One of such gatherings was held on 15th July last, under the management of Mr. D. D. Jussawalla, the author of "*Vegetarian versus Meat Diet*," and a Member of "The Order of the Golden Age." It was a gathering exclusively for Parsee ladies. Two hundred and fifty were present. Different speakers spoke on Vegetarianism, and the ladies seemed to take a keen interest in the vegetarian dinner, which was served there with care and vigilance. The literature was also freely distributed in the audience. The sacred songs and music specially prepared for the occasion were also produced, which afforded a lively entertainment to the guests.

A fortnight later, on the 5th August, another of such gatherings was held in Bombay, which was on a larger scale than the former one. It was also purely a Parsee gathering. A large company of *nine hundred* ladies and gentlemen met on the above dated Sunday to celebrate the festival known as "Bahaman Jassan." The eleventh Parsee month "Bahaman" is sacred to Archangel "Vohumanô," the Protector of *Cattle*, and a duty has been laid on the followers of Zoroaster not only not to beat, torture, or slay cattle, but to protect them from the robber, the wolf, and the way-layer. Many of the orthodox Parsees entirely abstain from meat during the month and fulfil their religious obligation by feeding the cows, the dogs and sheep. After the sacred "Jasan" or thanksgiving ceremony was over, the whole congregation rose from their seats, and, reciting their prayers, blessed God's whole creation. After the prayers were over, the sermons were delivered, the first being from myself on "Brightness of Life." This was followed by a lady speaker, Miss M. E. Bottlewalla, who delivered an eloquent address on "Aims of Life." The third address was from the Chairman, Mr. J. J. Vimadalâl, M.A., LL.B., a well-known member of the Bombay Society, and an enthusiastic theosophist, who spoke on "Man's Happy Sojourn," and forcibly touched upon the Cause of Vegetarianism. At noon a specially prepared vegetarian dinner was served, followed by sacred songs and music, admonishing the hearers to abstain from meat and lead a generous good life.

The leaflets and pamphlets throwing light on vegetarianism were freely distributed, and some of the literature of The Order was sold, and the matter was discussed in the public papers. And you will be glad to learn that on behalf of our Order I distributed hand-bills, which had, I believe, some good effects on their readers.

Yours faithfully,

Bombay, August 24th, 1906.

KHURSEDJI J. B. WADIA.

I invite our readers in India to co-operate with Messrs. Wadia and Jussawalla, and Mr. B. P. Madon (c/o Tata & Co., Navsari Chambers, Fort, Bombay), with a view to forming local circles of O.G.A. workers, and arranging united efforts for the exaltation of our great Ideal.

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Vital Food.

Very few persons realize the important advantage which food that has the vital principle still latent within it possesses over that which is merely nutrient material. Nuts, and other such seeds or fruits have stored up in them a reservoir of life-force that is capable of building up a tree or a plant, and when they are eaten *in their raw state*, it is more than probable that the creatures which consume them assimilate or incorporate to some extent this latent vitality, and thus add to their own stock of stamina and life-force.

In the coming years the question of *vital food* will receive that consideration which it deserves, for it must be obvious to all intelligent persons that it is wiser to rebuild our bodies from material which is *living* rather than with that which is *dead*, and therefore on the way to decomposition.

* * *

**Are we
Becoming
Less
Religious ?**

The symposium which recently appeared in the *Daily Express* on this important subject, led to some very plain speaking on the part of those who are in a position to speak with effect, and there can be no doubt that a large section of the public have been impressed with the fact that it behoves all who have a serious regard for the welfare of our country and our race, to use their influence in favour of the re-exaltation and emphasis of many of such time-honoured religious ideals as Reverence for God's Laws and Authority, Loyalty to Duty, the dignity of honest Work, and recognition of the claims which rest upon us as Citizens of a Christian country.

Bishop Wilkinson, who started the correspondence by statements concerning our national decadence which were worthy of his high office, summed it up by a letter which contained, amongst many others, the following significant sentences:—

"I write from Germany. And when I compare English 'society,' English honesty, English morality, English industry, English discipline, English sobriety, English self-respect, and English sense of duty with these points of national strength and well-being so deeply stamped upon and influencing national character here in Germany, I confess to being filled with anxiety for our nation's future.

I know Germany well, and there can be no two countries more entirely different in the points indicated than England and Germany,

Open what English paper you may, and you find its columns teeming with 'society' scandals, tales of shameless vice, reckless living, ruined lives—the results of irreligion—betting, gambling, all kinds of dishonest practices of one kind or another.

Dominating English national life—and above all else—stands out in a large proportion of the oncoming generation an unconscious want of the sense of Duty. Where that exists there can be no possible foundation upon which to build a nation's character and a nation's greatness.

Tyre, we are told, fell from her prosperous condition through 'fulness of bread and idleness.' The self-indulgence, selfish luxury, and idleness of England are appalling.

The question with young people nowadays is not What is my *Duty*? but What is my *inclination*? Not What ought I to do? but What can I get out of doing? Not What is the *work* of to-day? but What *pleasure* can I get out of to-day?

The whole atmosphere of English life is poisoned with this restless, pleasure-seeking, excitement-hunting spirit. Morning, noon and night there is no rest, no steady principle of work, no sense of the responsibilities and duties of life.

The conscientious hard work, the honest dealings, the sense of 'duty first, pleasure afterwards,' which are making Germany the mighty nation she is becoming, mark also the excellent domestic life of this people. A drunken mother would not be tolerated by the State—healthy, orderly, duty-doing children being the chief asset of the German Empire. Everything within the German home reflects the law, order, discipline, and sense of duty which mark the great German nation.

Above and beyond all, the German Government not only protects, but insists upon what our Government is bent upon destroying—the religious education of those who are to maintain the greatness and wield the destinies of the empire.

In my opinion England is becoming distinctly and all round less religious in all those points upon which I have touched.

If she persists in the downward course she is pursuing her doom is sealed, her decline certain, and her fall inevitable."

* * *

**Strange
Attitude
of the
R.S.P.C.A.**

In view of the awakening of humane sentiment, it is to be regretted that a Committee of the R.S.P.C.A. should so definitely have refused to associate themselves with those who are trying to secure further legislation for the suppression of the more barbarous forms of sport, by endeavouring to

secure the enactment of Mr. H. F. Luttrell's 'Spurious Sports' Bill.

Until such a Bill is passed, such evils as rabbit coursing cannot be suppressed, and it is difficult to understand how a Society which is instituted "for the Prevention of Cruelty to Animals" can consistently stand aloof from such an effort, and pass a Resolution recording such decision on the ground that "the Committee consider that the promotion of legislation, and specially of controversial legislation, is not desirable at present."

We must, however, remember that this Society practically winked at Vivisection for a long period as being a controversial subject; and much apathy is still shown concerning the atrocious cruelties that are perpetrated in our slaughter houses. Therefore we need not be surprised that legislation which may possibly offend some of the 'sporting' friends of the Society should be regarded with a watchful and cautious eye.

But rabbit coursing is a form of cruelty which the R.S.P.C.A. might well endeavour to get abolished, as everyone may realize who reads the following brief description of its amenities written by Dr. R. H. Jude and published by the *Humanitarian League*.

"Rabbits, often half starved, and with their legs broken, are huddled together in a sack, with no more consideration than if they were so many bundles of wood brought on to the course, and turned loose to be chased by greyhounds and other dogs. Often they are dangled before the noses of the dogs so as to give them the scent. Seldom do the dogs kill them outright. Sometimes their legs and ears are bitten, their skin torn away, and even their bowels torn out. Sometimes, too, the starter or referee will poke out an eye with his finger, or stick a pin in it, so as to blind the animal on one side and cause it to run towards the side of the dog which the bookmaker wishes to win. Worst of all, the same rabbit, after being injured, will sometimes be coursed over and over again, or even rescued from death by the men in order that after suffering days of agony he may be made to serve upon another occasion."

* * *

**Towards
Peace.**

All who have been labouring to promote Universal Peace, and to hasten the day when War will be an obsolete method of settling national disputes, will have had their hearts gladdened by the utterances made by Mr. Bryan in his speech at Maddison Square, on his return to the United States from his visit to this country. He said

"The message I bring from the Old World is a message of Peace.

If America should propose a treaty with all nations for the submission of disputes to the Hague or some other impartial International Tribunal for investigation and report before the declaration of war or the beginning of hostilities, she would find many nations willing to enter such a compact.

From the public utterances of Sir Henry Campbell-Bannerman, I am sure that such a treaty could be made by the two great English-speaking nations, and their example would be followed until the danger of war is almost entirely removed."

It is probable that Mr. Bryan will make a scheme for promoting millennial Peace and Disarmament one of the most important features in his expected Presidential campaign, and that, if he does so, he will win the enthusiastic support of the aristocracy of culture in America. Such a lead on the part of an American President would doubtless be heartily welcomed and supported by most of our best statesmen in Europe, and thus there is every reason to look forward to the future with a great hope that, at last, the Era of the sword is drawing to an end, and that of the ploughshare is soon destined to succeed it. Towards this desirable consummation let us all work.

The Bread Problem. The difficulty of getting really good brown bread—light, well-baked, nourishing, and of good flavour—is experienced by many families who are making trial of a bloodless dietary. And as bread is truly the 'staff of life,' and success in food reform depends on getting it, I feel constrained to give the following information to those who may be perplexed concerning this matter:—

It is a good plan to mix brown wholemeal with an equal portion of good household flour (seconds) for a light loaf is thus more easily obtained.

The yeast (German) must be quite fresh, and success can be ensured by following the recipe, No. 166, in my *Comprehensive Guide Book*.

An important secret in making light bread is to raise the dough in *separate tins*, instead of in a large batch, and to raise it in a hot cupboard if possible (near the hot water cylinder, for instance).

Artox meal is the best brown wholemeal that I have yet found. It is easy to make a light loaf with it, and the flavour is most excellent. It is always used in my own household and all visitors ask how to obtain such bread. The manufacturers (Appleyards, Ltd.), are winning the confidence of the Food Reform World, and are to be relied upon.

A good substitute for bread (for dyspeptics and travellers) has just been introduced by Winter's Stores, Birmingham, in the form of a Malted Wheatmeal biscuit called Maltweat.

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A Significant Monument. A granite drinking fountain surmounted by a bronze terrier dog was publicly accepted from the Anti-Vivisection Society by the Battersea Borough Council on Saturday, September 15th. The fountain is placed in the Recreation Ground off Latchmere Road. The granite front bears the following inscription:—

In Memory of
THE BROWN TERRIER DOG,
Done to death in the laboratories of University College

In February, 1903,
after having endured Vivisection extending for more than two months, and having been handed over from one Vivisector to another till death came to his release.

Also in Memory of
THE 232 DOGS
Vivisected in the same place during the year 1902.

Men and women of England, how long shall these things be?

It is to be hoped that thousands of citizens who read this inscription will resolve to do all they can to terminate the monstrous cruelties which are at present allowed to take place in our laboratories and hospital schools. Similar atrocities, if perpetrated elsewhere by *unlicensed* tormentors, would be criminal offences and bring heavy punishment on the persons committing them; and Justice demands that legalised torture should be suppressed.

According to the Parliamentary Returns of experiments on living animals in England and Scotland alone for 1905, the total is 37,935, an increase of 5,373 over those in the previous year. The number has increased from 481 in 1878 to the present total.

Of these experiments 35,429 were performed under Certificate A, which dispenses with the use of *anæsthetics*.

An instructive pamphlet giving the names of licensed Vivisectors, and many facts concerning legalised torture can be obtained gratis from the Manchester Society for the Protection of Animals from Vivisection, 9, Albert Square, Manchester.

The following letter from an American physician, is a fair sample of the many encouraging communications which continuously reach me from various lands. It emphasizes the vital importance of the Food Reformation as the real remedy for the Drink Problem, and also as the most direct way of mitigating many of our social ills.

"DEAR SIR,—

A copy of your Magazine is before me while from my cabin on the grassy slopes of the Sierra Nevadas, a mile above the sea and some 6,000 from your office, I am watching the trend of human thought in England.

From earliest childhood I hated the taste of meat of every kind, but my father being a clergyman, took upon himself to coerce my stomach as well as my will (may his soul rest in peace). By the time I was 17 years old I had acquired a taste for meat, and growing rapidly, grew hungry and ate large quantities thereof. Now mark the effects. Within six months I commenced drinking to great excess. This habit enslaved me for 12 years.

The use of flesh food dulls the sensibility of all the nerve centres rendering the physical organism an unfit temple for the spirit. The molecules become coarse and dense, and the grey matter of the brain and brain tissue becomes of a nature that is not receptive to higher spiritual vibrations, for the brain does not secrete thought, but thoughts impinge upon the grey matter of the brain cells, thence their vibration is conveyed throughout the entire nervous system. Thus thought affects the body, controlling its various secretions in regard to *quality, direction and quantity*.

Now flesh food has a certain psychic action which is lost sight of by the masses who use it. We become like that upon which our hearts are fixed, and when we form appetites involving the destruction of life for their gratification, we link ourselves to a body of persons whose ideals, aims and thought atmospheres are colored by this destructive polarity.

The habit of educating children into the use of a flesh diet is destructive to purity of thought and real health of body and mind. In making this statement I do not judge only by myself, but having practised as a neuropathic physician, have had ample opportunities for observing its effects upon the young and old.

Now to proceed: About 4 years ago I made a gradual change in diet, abstaining from flesh food, and substituting fruits, cereals and nuts, &c. My taste for tobacco grew less, while the drink habit, already given up, became utterly repugnant to me. Certain faculties of mind till then undeveloped unfolded marvellously and I am positively prepared to say that the use of a natural and God designed diet, wherein the use of flesh can have no place, will effect wonders for anyone who will faithfully use it as a means towards that unfoldment, which, when perfected, brings us into conscious and continuous at-one-ment with God, our Father.

The Competitive struggle for existence, the economic problems of the poor, the race for wealth in large Cities—all these are fostered by *perverted appetite* made possible in early childhood by wrong diet and habits of uncontrol. Temperance reformers will solve the liquor problem the more quickly when the word "temperance" is made inclusive and not exclusive.

Wherever vegetarian diet is the rule, chastity, cleanliness of morals generally and comparative immunity from disease become possible, while LOVE tends to become the pervading Spirit.

We have in this country many institutions favoring rational diet and in the heart of Chicago is one which feeds some 2,000 daily, called "Macfadden's Physical Culture Restaurant."

You are doing a good work, *go on and prosper!* we have worked in big Cities and know somewhat of the conditions.

From the mountain top we can see the perspective and right relations of things and your Movement is one which is laying a foundation for a happier and more real Christian Civilization.

Yours in Love and Truth,

H. AYLMER HARDING."

* * *

The Temple of Love. In consequence of many appreciative letters reaching me concerning this article by Mr. Newlandsmith, I have arranged with the author to issue the two parts (with additions) in attractive booklet form. Copies will be printed in a most artistic manner, widely spaced, on special paper, and a pleasing, instructive and helpful

gift-book will thus be provided for the use of our readers at Christmas. The price will be one shilling net (post free, 1/2) for our official edition, but much more expensive editions will probably be issued in London by other publishers.

May I take this opportunity of reminding our readers that many standard works in connection with our humane ideals are stocked at our Publishing Offices, and that they will make sensible and educative gifts for the festive season.

Also that Christmas is a good opportunity for circulating pamphlets and leaflets, drawing attention to the incongruity of the Yuletide holocaust of animals, with the humane spirit of the gentle and harmless Christ, whose birthday is celebrated with brutal slaughter. "*The Blood Tribute of Christendom*" and "*The Festival of the Christians*" are specially suitable for the occasion.

* * *

A Fruitarian Cancer Hospital.

A circular has been issued by our veteran comrade, Mr. C. P. Newcombe, inviting friends to unite with him in establishing a Cancer Hospital on fruitarian and hygienic lines. He writes to the *Daily Chronicle* as follows:—

"Sir James Crichton Browne has made a splendid attempt to rouse the English people from their apathy towards the prevalence and increase of Cancer. He states that more than 30,000 persons die of this disease every year. But that number die in England and Wales alone. He informs us that 'it is being subjected for the first time to systematic and scientific investigation.'

There is one method, however, that has not been tried. I refer to simple *hygienic* treatment *without operations* and *without medicine*. Before the time of Henry VIII there were ninety-five first-class leper hospitals in England. Yet the last leper in Great Britain died in the eighteenth century. This was done by correcting the universal practice of cured-fish eating by the free and abundant use of salads and vegetables of every kind.

The hygienic method is simply a reversal of the mode of living which has caused the Cancer. It strives to ensure perfect cleanliness of the skin and all the other organs of excretion, requires total abstinence from animal food, the purification of the blood by pure air night and day, and of the food that is taken a strict limitation, so that the cancerous condition may be *starved*, and not increased, or fed by excess. Many cases are on record in England and America where this treatment has been perfectly successful.

C. P. NEWCOMBE.

Beech Hurst, Greenway Road, Chelston, Torquay."

It is proposed to raise a preliminary fund by obtaining promises of £1,000, and then to hold a meeting to discuss details and get to work. Full particulars can be obtained by writing to Mr. Newcombe, and I hope that many wealthy philanthropists will support this project, so that the possibility of curing Cancer by dietetic purification, hot air baths and other hygienic treatment may be demonstrated.

* * *

The Devon Riviera.

During the recent heat-wave, Paignton and Torquay were two of the coolest towns in England. The temperature was 19° lower than in London and Leeds and 16° lower than in Margate. The climate of the locality is probably equal to any in the world, being warm in winter, cool in summer, bracing (situate on an east coast), and yet sedative. Figs and peaches ripen freely in the open, and palms, bamboos, eucalypti, and mimosa trees flourish and abound. Many fruitarian families are settling in this district, in which great facilities exist for living a simple and hygienic life.

Our Propaganda Fund.

The following additional donations have been received towards the maintenance of the work of The Order, and the cost of sending our literature to public Reading Rooms and Institutions throughout the world (exclusive of amounts received for books and magazines, &c.) To these Friends the thanks of the Council are tendered.

Great is our opportunity at this time to influence public thought by exalting our humane and hygienic ideals. Such missionary work is expensive, however, and although the present year has again been a record one, both as regards subscriptions and sales of our publications, our Exchequer is empty.

	£	s.	d.		£	s.	d.
Mr. Sidney H. Beard	100	0	0	Miss S. A. Grinsell	5	0	
Mr. H. B. Adames	4	1		Mr. F. C. Harrison	2	6	
Mr. W. H. Avery	5	0		Mr. D. Hervey	9	0	
Miss C. Badland	5	0		Mr. James Holk	2	6	
Mrs. Baird	5	0		Mrs. Hume	1	0	0
Rev. C. M. Bayliss	5	0		Mr. G. F. Jones	2	6	
Mr. William Beach	2	6		Rev. J. S. Jones	3	0	
Mr. and Mrs. Boas	1	1	0	Mr. Daniel Leeds	2	6	
Mr. W. M. Bocquet	13	6		Mr. T. H. Moore	1	0	0
Mrs. Brook-Taylor	2	6		Mr. F. Muhlhausen	4	0	
Mr. John Brown	2	6		Dr. Oldfield, M.A., D.C.L.	1	1	0
Miss E. M. Buckley	3	0		Miss Oldham	5	0	
Col. Sir F. Cardew	2	6		Mr. Herbert Owen	2	6	
Mrs. Chaplin	3	0		Mr. M. Ringrose	3	0	
Mr. C. T. Clough	2	0	0	Col. A. N. Roberts	5	0	
Miss Clubb	2	6		Mr. E. Schofield	2	6	
Per Miss Clubb	7	6		Mr. A. J. Sharp	6	6	
Mrs. Fairfax Craig	17	7		Master Gordon Shaw	3	0	
Mrs. A. R. Cunningham	3	0		Messrs. B. Shearn & Son	2	6	
Mr. J. H. Durnell	2	6		Mr. V. Singery	2	6	
Mr. C. Falkner	2	6		Mr. A. H. Stevens, J.P.	5	0	
Mr. W. C. Ferris	4	0		Mr. I. J. Vasavada	2	6	
Mrs. Knox Field	3	0	0	Mr. E. A. Webb	3	0	
"First Fruits"	10	0		Mr. David Wiebe	3	0	
Miss D. S. Foote	2	6		Miss E. D. Woodward	2	6	
Mr. S. Gauntlett	2	6		Subscriptions under			
Mr. J. H. McGillivray	4	0		Half-a-Crown	2	15	10

Philanthropic and humane souls are invited by the Council to share with them the privilege of labouring to humanise and uplift society by the promulgation of hygienic, humane and spiritual ideals.

* * *

The Eustace Miles Restaurant in Chandos Street, London, is a great success. An orchestra is provided, and the fruitarian menu is served in a scientific and dainty manner.

* * *

YOUR RESPONSIBILITY.

Don't look to society as a mass to remedy the wrongs that are rooted in your own door-yard. Start in *yourself* and help weed.

Stand ready ever and always to give *yourself*—not money, not food, not cast-off clothing, though these have their values, too—but *yourself* to the uttermost farthing.

Feel yourself alone in the world with the man in want. You'll help him.

Feel yourself alone in the world with the woman in despair. You'll comfort her.

Feel yourself alone in the world with the shivering, half-clad child. You'll feed and warm and *love* it.

Let each of us take up and shoulder our Individual Responsibility!

F. L. Berry.

Some Lessons of the Chicago Meat Scandals.

Time brings about many strange happenings, and not the least strange of recent times is the curious fact that the very lessons which Vegetarian writers have been striving for years, with but scanty success, to bring home to the minds of their flesh-eating brethren, should have received a startling, vivid, and convincing impetus from a quite unexpected quarter, and one not identified in any way with the Vegetarian Cause.



The now famous "Jungle" has exposed in a lurid manner the filthy details of the traffic in diseased meat, in a manner which has deeply shocked and dismayed the public at large.

It is no new story to the intelligent man or woman who has investigated the Food Reform question in a cool and impartial way. Neither will it surprise thinking people to find that wholesale butchery on a colossal scale has gone hand in hand with wholesale filthiness and deceit, and a mere sordid desire for gain; though the reckless extent to which this spirit obtained is well nigh incredible.

For the time being a profound sensation has been caused, and the tide is setting strongly in favour of Vegetarianism just now, but for how long, we wonder.

That the public has been duped in a particularly objectionable manner, no one knows better than the said public—that it will be again duped in the future, nay, that it is still being duped—the said public would repudiate with scorn. Nevertheless the fact remains that such is the case.

Do we not read that one of the first results of the scare is a tremendous increase in the demand and supply of "fresh meat." Once again we emphatically state that something like one fifth of the total supply of fresh meat in this country is in a more or less diseased condition.

This serious condition of things will continue as long as our Government sanctions the present insane method of so-called inspection, viz., by the nasal organ, instead of the microscope, which latter is the intelligent German method.

Day by day we sow the seeds of Consumption and other diseases, and then endeavour to raise funds to build Sanatoria for their treatment.

With the falling off in the demand for tinned "delicacies" it is more than probable there will be a wonderful falling off in the number of cases of "Ptomaine poisoning," "Appendicitis," etc.

If consumption is to be stamped out something more than fresh air and sunshine will be required—common sense for one thing—and for another "the seizure of the thousands of tuberculous cattle and pigs which now find a ready sale in our Meat Markets, and which while unsuspected by the authorities, are 'known to be diseased' by both buyer and seller, stockbreeder and butcher, and the price arranged accordingly."

This latter is no fanciful picture; on the contrary the writer can vouch for the accuracy of the charge from actual experience.

The huge traffic in flesh exists for two purposes, to cater for the so-called wants of the flesh-eaters, and to make money. Now it is scarcely the kind of trade in which we should expect to meet refined sensibilities, strict notions of cleanliness, or indeed any other virtues—the whole thing being a degrading and soul-deadening business. On the other hand it is precisely the kind of trade in which we should expect to find all kinds of cunning devices to cover up the nastiness, and make as presentable as possible all the unsavoury details, call it "dressing," "bleaching," "embalming," or what you will, it is only an attempt to hide the true and revolting nature of the object.

Why wonder at this when those who eat flesh do the same thing themselves, and strive to alter the appearance of every piece of animal flesh before it is put upon their tables?

If they did not do so they would sicken at the sight of the dead flesh, and would realize that it was procured by murder and violence. Their prime (?) cuts of bacon, too, would fill them with unspeakable loathing could they but see them prior to the skilful "curing process," a term which has a wealth of meaning and appropriateness to those 'in the know.'

The trouble, then, is just this, the present revelations have given a peep behind the scenes. Meat-eaters have good cause to remember what they have seen. Their only remedy lies in quitting their position entirely, and washing their hands of this unsavoury matter, and realizing that it is, and always will be, part and parcel of the slaughterhouse surroundings.

The public will of course be asked to believe that everything has been put right: that in future scrupulous care and cleanliness will be the order of the day. But to one and all I would say—Be not deluded. Those who have so flagrantly and filthily abused your confidence are not to be trusted; their word goes for nothing, and as for legal remedies, be very sure the Laws will practically be made by the Packers in the interests of the Packers, and not of the people.

It is an amusing spectacle for Food Reformers to watch the excitement, the resentment, the enquiry, which has suddenly arisen in the camps of the flesh-eaters, and the profound utterances as to the need of more rigid inspection both at home and abroad. For time and again have these dangers been pointed out by the pioneers in Vegetarian work, only to be too often either ignored entirely or made the subject of flippant jest.

A dignified silence has been the rôle of the Food Reformers during these wholesale revelations, while the nauseous facts have spoken, and spoken loudly, for themselves.

That forbidden topic—slaughterhouse details—has become by force of circumstances the popular topic of conversation, and it is to be hoped it will not be forgotten in future and "conveniently hushed up."

It is always a distasteful subject to those people who would like to forget how their meat supply is obtained, in fact it is quite bad manners to allude to it. Now that it has been raised, be it noted it is only on the score of cleanliness and absence of disease that the interest hinges.

If these qualities are assured, then the real "horrors,"

the hellish cruelty, and carnivals of bloodshed which are carried on continuously will be overlooked. And why? Simply because they do not directly seem to affect the well-being of the men and women who prey upon the animal kingdom of deliberate choice in order to obtain a type of food which is not only unnecessary, but positively degrading.

The risks run by flesh-eaters are necessarily very great, for if only the bodies of well-bred and healthy animals were used there would not be a sufficient supply to meet the existing demand. For this reason every artifice is used by interested people to palm off the doubtful sorts, and much more than doubtful. And it has frequently been announced in the columns of the newspapers that a traffic exists in the bodies of animals which have died of sickness or that have been slaughtered just prior to death.

One has only to consider the sums of money at stake in these cases to realize that trickery and deception are part and parcel of the traffic in flesh. It is revolting and horrible, but it is nevertheless perfectly true.

But enough of these sickening facts. Let us rejoice that an ever increasing number of people are adopting a pure and natural dietary which renders them immune from all such horrors and risks as we have described. Above all let us be thankful that perhaps the bulk of them have adopted such a dietary from a purely humane standpoint, and have not been terrorised into so doing because of nauseous revelations.

Flesh-eating is an offence against the Law of Justice, and is contrary to all Moral and Ethical teaching—the horrors which surround it are but a fitting background to a hideous picture. That it will some day cease is a moral certainty, and when it does, the world will make much greater progress in knowledge and in Truth.

But before that brighter day appears three great enemies of Truth will have to be removed, their names are—Custom, Prejudice, and Ignorance; and these are at the root of flesh-eating and are its strongest, nay, its only supporters.

Against these three agents of darkness are matched the powers of Reason, Compassion, and Enlightenment, and these latter are destined to win the day, for they are the agencies of Truth, which alone can stand, and will in due time sweep away for ever the narrowness, the bigotry and the selfishness which have made possible in our land a custom which would be a disgrace to a heathen people.

Food Reformers but a few brief years ago were openly sneered at in this country. To-day they are a power in the land. Their claims are largely admitted. They are found to be indisputable, so that the position of the flesh-eater is now changed from the statement, "We eat flesh because it is essential to health and strength," to the more sensible if more ignoble one, "We continue to eat flesh because we like it."

The latter is at least a true statement, whereas the former is a fallacy which has been fully exposed and controverted by facts concerning food values, tests of endurance, etc., etc. But for all that the fallacy still exists in the minds of many to-day, and one of the important tasks of the Food Reform advocate is to clear away this delusion and stumbling-block from the mentality of those whom he would convert.

It seems almost incredible, and yet it is a fact, that very many people who have a leaning towards a non-flesh

dietary are deterred from adopting the same by the fear of losing their strength and hardihood through giving up meat.

As a matter of fact they run no risk whatever, providing they have some little knowledge of what to eat in place of meat, and with so many books as there are to-day upon this subject there is no excuse whatever for ignorance.

Let those who hesitate take courage and know that the adoption of a pure and bloodless dietary will most certainly ensure an all-round improvement in body, mind, and soul, and will cause them to bless the day when they made the change. So shall they break the bonds of Ignorance, Doubt, and Fear, and rising from the plane of Low Desire shall reach upward into the plane of Aspiration, from whence they shall gain glimpses of brighter hopes and purer joys which shall be theirs if only they will strive to live worthy of them.

These are no fanciful terms, but solid statements of fact, which can be vouched for to-day by tens of thousands who have adopted the ideal dietary and can testify gladly to the benefits resulting from the same.

Now is our day of opportunity, let us take advantage of it. A feeling of loathing and disgust has taken hold of many people in consequence of the recent revelations, and they are ready to listen to a little kindly advice, or to receive a few pamphlets concerning a pure diet. We may give a few friendly hints as to how to commence, and surely it is a refreshing change of topics to leave the stockyards and abattoirs of Chicago for the pure air of the field, the orchard, and the garden. Here at least is sunshine and freshness, and here, too, is Purity and Peace. Think of the contrast for one brief moment, and then say which is the better source of food supply for human beings—beings created in the Divine Image, and whose aims should be high and ennobling, even Christlike.

There can be but one answer to the question. Our conscience tells us, if only we will let it, that if our lives are to be pure, then our food must be pure and undefiled by disease and by the taint of blood and cruelty.

The question must be faced, it is a moral one of the gravest kind. It is a matter of *right* and *wrong*, rather than of health and disease, though the latter are the natural sequence to the former. The facts which have come to us from America are but the outward manifestations of a moral disease which has obtained a terrible firm grip of so-called civilized nations, which fact furnishes proof that civilization spells neither Culture nor Christianity.

The best cure for any disease is to remove the cause, and when men and women arise to the true dignity of their nature, such cesspools of depravity as the Chicago revelations have disclosed will cease to exist. Common justice demands their removal and total extinction, in the interests not only of moral progress, but also of the rights of the Animal World, which has too long been exploited in a reckless and criminal spirit of indifference.

It is the duty of every man and woman to help towards this consummation, and if we are not helpers on the side of right and justice we are direct supporters and actual creators of wrong and bloodshed. There can be no neutrality here, it is one or the other day by day, week by week, and year by year. Let the spiritual leaders of the people consider this well, for great is their responsibility in the matter.

Francis S. Blizard.

The Duty of Compassion.

I desire to call attention to this duty, not as a lover of animals only, nor with intention to exalt unduly the claims of the sub-human creatures in contradistinction



to the rights of men, but because I firmly believe that humane sentiment lies at the root of all true nobility of character and real social progress.

No man can be relied upon to treat his fellow men properly who ignores and denies the rights of animals, whose very defencelessness should secure for them (at least) justice.

Nor can he be considered in any real sense a good man who is not kind to the dumb creatures—so-called 'dumb' because they do not speak our language. It is his duty to care for them, for "the merciful man is merciful to his beast." And the command "Be ye Merciful" is obligatory upon all. Longfellow says:—

"Among the noblest in the land
Though he may count himself the least
That man I honour and revere
Who, without favour, without fear,
In the great city dares to stand,
The friend of every friendless beast."

When we remember how absolutely dependent we are upon the goodness and benevolence of God for our life and all that it contains, we are moved with gratitude to acknowledge our indebtedness to Him. But how shall we hope that His mercy and tenderness shall be continued towards us, if we in turn do not extend the same kindness to others of our fellow creatures, especially "those who have none to help them."

In the parable of the two debtors (Matt. xviii, 23) our Lord clearly shews that whoever is harsh and unforgiving in his treatment of his fellows, cannot expect to be himself forgiven.

"Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" I do not think we shall be reading into our Lord's words more than He Himself intended if we understand the term "fellow-servant" to mean all God's creatures of the animal kingdom who share with us the gift of sentient life. We may not all know what animals were created for, or at any rate what is the Creator's ultimate intention with regard to them, but they have the same right to live as men (who also are animals), and are equally fellow-servants with us.

There is a good deal of sneering over what is considered the weakness of humane teaching and practice, but the arguments of our opponents are not really creditable to themselves, and are certainly not honouring to God, when it is urged that "Nature is cruel and therefore man may be cruel;" animals kill and devour each other and therefore men may kill and devour the animals—and so on. The fact is ignored that the majority of the animal races are not carnivorous, and function on a higher plane than the beasts of prey, and that man, least of all, should descend to that level.

It has been said that humanitarians are against all field sports, which is untrue. Field sports embrace

cricket, football, hockey, golf, and many other games any of which can be, and are, enjoyed without injury to any creature, but we do protest strongly against such barbarous sports as tame stag hunting, fox and otter hunting, rabbit coursing, pigeon shooting, and the like, which we hold are not only cruel, but degrading to those who take part in them.

On Nov. 7th last the *Morning Leader* reported that a deer hunted by the Berks and Bucks Stag-hounds, under Sir Robert Wilmot, was killed at High Wycombe under circumstances of horrible cruelty, the unfortunate animal having been "terribly staked" on an iron fence. Again, in the *Daily News* of Nov. 10th there is an account of the worrying to death of a hind by the Surrey Stag-hounds, in the grounds of a ladies' school at Westerham, when there was a sharp struggle between the school-girls and the sportsmen (greatly to the credit of the pupils) over the body of the injured animal.

I remember seeing a rabbit loosed in a very large field, and before it had gone more than thirty yards a dog was started after it; of course the poor rabbit hadn't the remotest chance of getting away, but doubtless the owner of the dog called it "sport" to bring the frightened little creature down in this cruel manner.

Anyone worthy of the name of a sportsman would give the unhappy quarry some chance of escape, but in most cases no such chance is given. And often the poor victims of this form of human brutality are literally torn in pieces by the contending dogs.

Of course there is a Society for the Prevention of Cruelty to Animals, and that Society has done and is doing a noble work, but we are not to think we can evade our responsibilities by simply contributing to the funds of this or any other Society. Much can be done in this legal way, but we have all an active duty to perform which cannot be deputed to others, and that is to use our personal influence to protect and help the weak and down-trodden, and to exalt the duty of humaneness. We can do this by protesting at every opportunity against such cruel sports as I have indicated, by living a humane life, and by seeking to get our laws against cruelty made more comprehensive and effectual.

I was much impressed a short time ago in reading an extract from the "Rules of the Society of St. George," drafted by the late Mr. Ruskin, which is worthy of remembrance. The words are these:—

"I will not kill nor hurt any living thing needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty upon the earth."

There is no mere mawkish sentiment in this statement, nor has it been made by one having a limited outlook. The more you examine the sentence the more dignified, beautiful and Christlike it becomes, and if our Christianity is worth anything it *must* comprehend this injunction in its fullest meaning.

Mr. Henry S. Salt in his essays on "Animals' Rights" says:—"To live one's own life—to realize one's true self—is the highest moral purpose of man and animal alike; and that animals possess their due measure of this sense of individuality is scarcely open to doubt. 'We have seen,' says Darwin, 'that the senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient, or even sometimes in a well developed condition in the lower animals.'"

This being the case, whoever treats an animal as a mere 'chattel,' a thing devoid of intelligence and feeling, cannot be said to have any real sense of justice or humanity.

Let us think for a moment upon the treatment of animals vivisected in the (so-called) interests of science. How easily the public mind is satisfied that there is no cruelty, believing that no living sentient animal is subjected to the knife of the operator except under the power of anæsthetics. It does not matter that the poor victim must afterwards suffer acutely, even if unconscious at the time of the actual operation, which is not always the case.

A favourite drug administered to the tightly gagged and bound unfortunate is curare, which has the undeniable effect of paralysing the motory nerves, and stimulating the sensory ones. Think of the agony of having one's teeth drawn under insufficient laughing gas, and yet unable to raise a finger! How much worse when the intestines are literally carved into, in the case of a miserable dog crucified to a board.

Take the case of human beings—a lady, writing to the *Animals Guardian*, Feb. 7th, 1906, said, "I have lately been vivisected (under chloroform) and can now speak from personal experience of the great pain that one has to go through *after* the operation, although during the actual time one feels nothing. This is a fact which escapes many people who think it is only necessary to place a person or an animal under the influence of the anæsthetics and the operation is, in consequence, of no account."

It is often maintained that experiments upon living creatures are intended to help humanity, but *do* they? Many eminent medical authorities have stated emphatically that the results of these experiments upon dogs and other patient, suffering animals are simply "nil," and that such researches are absolutely useless in the treatment of disease.

Vivisection has rightly been termed medical hooliganism. Let us turn from those whose mouths are full of promises, and whose hands are reeking with blood.

It is no justification to say they are "*only* animals" and that "they would have to be killed anyway." There is no such immense gulf fixed between human beings and what are commonly termed "animals" as is so often assumed. Of course we are all animals.

I am not speaking disparagingly of mankind, but simply stating the scientific fact, and we must admit that the non-human races have rights as well as we have, and their rights ought to be recognised.

It is this proved kinship which makes vivisection so loathsome. And even Claude Bernard, that most hardened scientific torturer, is reported to have exclaimed that he could not vivisect a monkey, "its cries were so like those of a child."

Whenever the vivisector is driven into a corner he usually falls back upon the time-worn argument, that *if* it is right to kill animals . . . and eat them, he is at liberty to kill animals for purposes of "scientific research(?)"

"*If* it is right" he says, and this specious argument brings me to close quarters with those of you who are in the habit of eating the flesh of animals. It is quite impossible to adequately discuss the rights of

animals without taking into consideration the question of food, because the most appalling cruelty to animals is involved in this direction.

It is not easy to plead the cause of animals, and especially is it difficult to convince the vivisector of the cruelty and injustice of his deeds, if you have to bear the rejoinder "Well, you eat them, don't you?" How utterly inconsistent it is to (as Goldsmith says), "pity, and then eat the object of your compassion."

Surely, if we claim to be humane, and sincere in our regard for the proper treatment of the lower animals, we shall not take the animals to the door of the slaughter-house, as it were, and leave them there heedless of what is to follow, but shall feel constrained to wash our hands of all blood-guiltiness, and act consistently with our highest ideals.

Thank God there have always been some whose vision has not been clouded by the mists of selfishness and gross appetite, and now there are thousands to testify with heartfelt gratitude to the brightness and joy that has come into their life since they have learned to abstain from blood-stained food.

I know humanitarian ideals are set aside by many people and scoffed at as 'Utopian,' but there is abundant evidence that the truth is being more and more realized by thoughtful people, that *there is a universal kinship binding in one common bond all God's creatures*. And although the day may be far ahead when the rights of animals shall be recognized to the fullest extent, it is surely the least we can do to make their life as happy and their death as painless as possible.

Let us not be content to remain the slaves of custom. It is unworthy of us to live merely for our own selfish ends—rather should we seek our own best and truest interests by shewing kindness to our fellows, knowing that "with what measure we mete it shall be measured to us again!"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke?"

Is any yoke on earth more grievous than that borne by our innocent sub-human fellow creatures? Surely by winning a look of loving gratitude from wondering pathetic eyes, we shall not miss the approval of the All-Compassionate.

W. E. Bradley.



Self-Examination.

"Let no soft slumber close mine eyes
Ere I have recollected thrice
The train of actions through each day;
Wherein my feet have worked their way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
These self-inquiries are the road
That leads to Virtue and to God."

Pythagoras.

The Secret of Longevity.

There are a limited number of people who select a sudden death and pass out of a world of which they are hopelessly tired. There are a larger number who are always *pretending* they want to die, and uttering pious ejaculations about wishing to be "taken." These people, however, are generally the most careful about themselves, and very rarely volunteer for any useful enterprise where the risk to life is great.

The majority of people honestly and boldly say that they have no wish to die—that they want to live as long as they can—that this world is a very pleasant one, and that they are in no hurry to leave it.

This is a beautiful world in spite of all its drawbacks and disadvantages. Life is a precious thing in spite of all its limitations, and I, for one, therefore am anxious to live as long as possible and to help every other living gentle creature, human and sub-human—to live out the fullest of days on this earth.

To attain a happy old age it is necessary to build up a healthy constitution. I know many people getting well on towards ninety who hardly ever have a day's illness, whose only drawback to the fullest enjoyment of life is lack of physical strength, but who otherwise, like the prophet of old, possess an eye which is scarcely dimmed and whose natural forces are but slightly abated.

I am not an advocate for perpetuating a crowd of decrepit, pain-racked, semi-imbeciles. Shakespeare's seventh age possesses no alluring picture for any one to long for. But there is a sweet, healthy old age, full of peace and honour, full of quiet and happiness, full of ripened wisdom, full of serene loveliness, which is a joy to itself, and to all its younger kith and kin, and which ends at length in the restful, painless sleep of death, with a good day done.

It is this old age that I would offer to a large number who are now in the prime of youth and virility.

Diet and Health.

The great secret of a long-lived healthy constitution is summed up in two words—Habits and Diet. Of the first I have nothing to say here. Of the second I would shortly speak.

In the first place the food must be sound and healthy food. This seems a truism, but nevertheless it is a truism which is almost wholly neglected.

This is an age of antiseptics, and of the chemical preservation and disguising of the unclean and the unwholesome. The sausage-skin and the canning tin and the potting jar cover a multitude of filth well spiced and peppered and boracised or formalined.

Let those who will take warning and eat only the simple, clean, fresh, unpotted, untinned, unchemicalised foods.

This cuts down the *menu* with such a sweep that it reveals to us what an artificially fed race we are becoming.

Meat-eating under modern conditions produces constitutions very susceptible to septic inflammation, and this is one of the reasons why micro-organisms and microbes are playing such a prominent part in modern life, and why appendicitis is becoming so fashionable a disease.

If meat-eating were discontinued, it is my opinion from close observation of thousands of people on a strict Fruitarian dietary, that the longevity of the race would be increased by ten per cent. and the chronic invalidism

which is stealthily eating at our national stamina, would be reduced by a still greater figure.

What, then, is the diet for health and longevity? For the human race, under the British climate, and with the stress of modern conditions of work and holidays, I am of opinion that a wisely selected Fruitarian dietary is the *best possible*.

The rules of dietary which I advise are:

- (1) Adhere to a Fruitarian dietary, modifying the details of it to suit individual constitutions.
- (2) Between twelve and twenty-five eat freely, but after twenty-five err on the side of abstinence rather than on that of good living.
- (3) One day of abstinence per week is always beneficial, and whenever appetite flags it is better to *fast* than to *feast*.
- (4) The habit of much fluid drinking is injurious, and the best test of the amount of fluid needed, is to find how much water would be drunk if water alone were used.
- (5) Fruit juice and salads are the best solvents of senile deposits.
- (6) Fat is the essential nerve food, and vegetable fats and oils should be used freely.

Diet in Youth and Age.

In youth the dietary should be a full and generous one, and should consist of the fruits of the grasses (*i.e.*, rice, wheat, oats, barley, maize) in cakes and porridge with plenty of fat (*e.g.*, olive-oil, nut-oil, cream, butter); a small quantity of the fruits of the legumens (*e.g.*, peas, beans, lentils); a plentiful supply of the fruits of the trees and bushes and plants (*e.g.*, apples, oranges, bananas, plums, melons, tomatoes, cucumbers, berries). The fruits of the nut tribe (from pine kernel to cocoa-nut) either malted or transformed into snow meal by passing through an ordinary nut mill. A fair proportion of salads and root and green vegetables, with plenty of fat. A fair proportion of milk and butter and cream and cheese, and honey and eggs (with fresh fish if domestic circumstances render it necessary).

As age increases the more earthy cereals should be reduced in amount, and a higher proportion of rice should be used. The legumens should be used more sparingly still, and should be replaced by yolks of eggs.

Soft fresh cheese or junket may still be taken freely, and Koumiss may be used when digestion is weak.

Of vegetables, carrots especially may be continued, and fresh garden greens conservatively cooked and mixed with cream or butter.

Of fruits, the best are always well-soaked raisins, currants, and sultanas.

An ideal dish for increasing years is a rice pudding with the yolk of an egg and plenty of sultanas in it.

For the last quarter of the century it is wise to keep very simply to three or four articles of diet, and of these milk, the flesh of sultanas, rice, or rusk, fresh grape juice, and a little old dry fruit wine (*i.e.*, of the Tokay type) are the best, with a little yolk of egg hard-boiled and crushed into powder.

I have very shortly dealt with a most fascinating subject, but I have given a sufficiently extended outline of the principles which I hold to be essential to the best interest of the people, large numbers of whom are showing an increasing interest in the diet question.

Dr. Josiah Oldfield, M.R.C.S., L.R.C.P.
(Rapid Review).

Announcements.

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Publications Received.

- "Why Vaccinate?" By Harold Whiston. (Clay, Brown and Co., Macclesfield. 6d.)
A strong indictment of the vaccination system.
- "Wild Oats." A Sermon in Rhyme. By Maurice Heine, M.A., LL.D. (The White Cross League, 7, Dean's Yard, Westminster. 1/-)
- "The Divine and the Human." By Leo Tolstoy. (Free Age Press, Christchurch, Hants. 6d.)
- "The Path to the Masters of Wisdom." (Theosophical Publishing Society, 161, New Bond Street, London. 1/-)
- "The Every Day Book." By Suzanna Wardlaw. (Elizabeth Towne Holyoke, Mass., U.S.A. \$1 10.)
- "Aids to a Simpler Diet." By J. H. Cook. (Pitman Health Food Co., Birmingham. 1½d.)
- "Medicinal Foods." By Otto Carqué. (360, South Hope Street, Los Angeles, California. 10 cents.)
- "First Steps in Theosophy." By Ethel M. Mallet. (The Lotus Journal, 8, Inverness Place, London, W. 2/-)

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For Infants over nine months.

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THE WHEAT, THE WHOLE WHEAT,
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